22:6

INTERNATIONAL JOURNAL of Religious Education

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She Enjoys Ill Health

Rehearsals Need Not Be Painful

These Little Juniors Went to Camp

The Word of God for Today

How Shall We Teach Temperance?

February 1946

The Most Important Publication in 1946!

REVISED STANDARD VERSION

THE NEW TESTAMENT

MORE INTERESTING — EASIER TO READ — BETTER UNDERSTOOD

The Lord's Prayer MATTHEW 6

6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. 3 But when you give alms, do not let your left hand know what your right hand is doing, 4 so that your alms may be in secret; and your Father who sees in secret will reward you.

5 "And when you pr
crites; for they love to s
at the street corners, that
say to you, they have their rev
into your room and shut the
who is in secret; and your F
reward you.

7 "And in praying do not h
Gentiles do; for they think th
many words. 8 Do not be
knows what you need before
this:

'Our Father who art in
Hallowed be thy name
10 Thy kingdom come,
Thy will be done,
On earth as it is in
11 Give us this day our d
12 And forgive us our deb
As we also have forg

1 Or *our bread for the morrow.*

6. 1: Mt. 23. 5. 6. 4: Col. 3. 23–24
6. 7: 1 Kings 18. 25–29. 6. 8: Mt. 6. 32;

1

Actual page size
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FEBRUARY 1946

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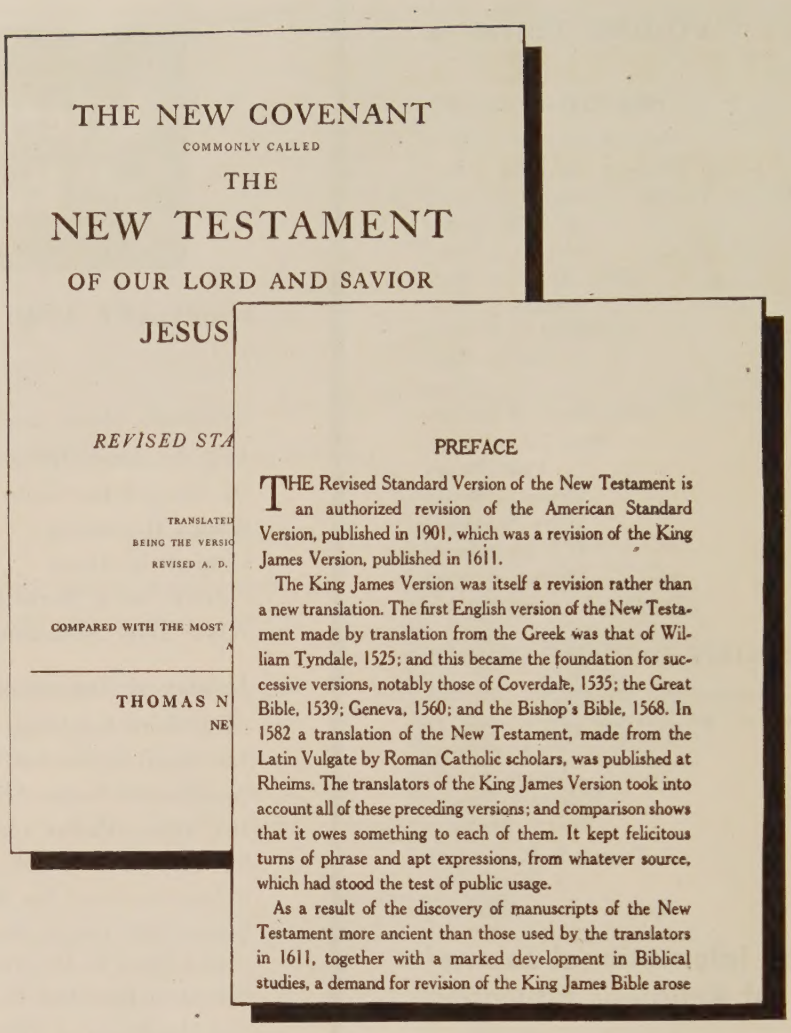
THE NEW COVENANT
COMMONLY CALLED
THE
NEW TESTAMENT
OF OUR LORD AND SAVIOR
JESUS

REVISED STA

TRANSLATED
BEING THE VERSIO
REVISED A. D.

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THOMAS N
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PREFACE

THE Revised Standard Version of the New Testament is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611.

The King James Version was itself a revision rather than a new translation. The first English version of the New Testament made by translation from the Greek was that of William Tyndale, 1525; and this became the foundation for successive versions, notably those of Coverdale, 1535; the Great Bible, 1539; Geneva, 1560; and the Bishop's Bible, 1568. In 1582 a translation of the New Testament, made from the Latin Vulgate by Roman Catholic scholars, was published at Rheims. The translators of the King James Version took into account all of these preceding versions; and comparison shows that it owes something to each of them. It kept felicitous turns of phrase and apt expressions, from whatever source, which had stood the test of public usage.

As a result of the discovery of manuscripts of the New Testament more ancient than those used by the translators in 1611, together with a marked development in Biblical studies, a demand for revision of the King James Bible arose

New Testament Revision Completed

IN A CEREMONY of unusual historical significance—to be held on February 11, 1946 in Columbus, Ohio—Dean Luther A. Weigle, chairman of the American Standard Bible Committee of the International Council of Religious Education, will present to President Harold E. Stassen the first copy of the Revised Standard Version of the New Testament. This version is the result of eight years of study and research on the part of a large group of Biblical scholars representing North American Protestantism. In addition to those listed here, other scholars have been working on the Old Testament revision and have also reviewed all changes made in the New Testament. The Old Testament is still in process of revision and will not be published for several years. Dr. Roy G. Ross, General Secretary, and Dr. Arlo A. Brown, Chairman, of the International Council of Religious Education, are members ex-officio of the American Standard Bible Committee.

"Thy word is a lamp unto my feet"

By Paul G. Macy

The announcement on the opposite page of the new Revised Standard Version of the New Testament gives particular relevance to this account of the importance of the Word to our suffering brethren in Europe.

AT THE HEIGHT of Nazi domination in Europe, a group of Dutch pastors were thrown into prison because they insisted upon preaching the Word of God as they understood it and not in accordance with the commands of their over-lords. One of these pastors got a message through to Dr. Visser 't Hooft, himself a native of Holland, at the headquarters of the World Council of Churches in Geneva. This was the message—short enough to be carried in the memory of a trusted messenger in the "underground"—"Philippians 1:12,.13, 14. Thessolonians 3:1, 2."

Most of us would not be as familiar with these verses as our Christian friends in Europe to whom, in the great darkness of global war, the Bible has been literally a *lamp unto their feet and a light unto their path.* It probably would not have occurred to us to send a message in terms of scripture verses! But what a message it is—"I want you to understand, brethren, that the things which have happened to me have turned out to the furtherance of the Gospel. For it is known through all the palace guard (in this instance, the Nazi guard) that I am in bonds because of Christ; and many of the brethren, hearing about me, are more bold to speak the Word of God without fear. Finally, brethren, pray for us, that the Word of God may have free course and be glorified among us, even as it is with you: and that we may be delivered from the hands of unreasonable and wicked men, for not all men have faith." (A free translation)

BACK IN THE EIGHTEENTH CENTURY in France, a scholar-mystic, Père Jean-Nicholas Grou, wrote a series of twenty-four "Maxims" which he first stated and then elaborated. They are a spiritual heritage of the first order. In the first Maxim one reads the following:

> "When I speak of the knowledge of God, I mean no abstract, ideal knowledge, such as was possessed by the disciples of Pythagoras and Plato. They lost their way in vain and barren speculations, the only effect of which was to increase their pride. The Christian's knowledge of God is not an endless course of reasonings on His essence and perfections, like those of a mathematician on the circle and the triangle. . . . But what we ought to know, is, . . . in fact, *what He is to us, and what He wills that we should be to Him.*
>
> "This is the true and useful knowledge of God, taught in every page of Holy Scripture, and necessary for all Christians; which cannot be too deeply studied, without which none can become holy, and the substance of which is indispensably necessary to salvation. This should be the great object of reflection, meditation, and prayer for light. Let no man fancy that he can ever know enough, or enter sufficiently into so rich a subject. It is in every sense inexhaustible: the more we discover in it, the more we see there is yet to be discovered. It is an ever-deepening ocean for the navigator: an unattainable mountain height for the traveller, whose scope of vision yet increases with every upward step."

Père Grou's words have taken on a new meaning in these latter days; not only among his countrymen, but among all the peoples of central Europe. Continental Christians have always been better *versed* in the Bible than we in America, but these last few tragic years have transformed their knowledge of the Bible into a search, with a sense of *urgency* quite unknown to us, for knowing "what God is to us, and what He wills that we should be to Him."

The Bible is still a source of personal comfort and inspiration to the people of Europe, as it is to thousands here, but it is much more. Through its pages they are desperately seeking to discover what God is saying to them *now.* When a group of leaders, from the churches of Europe, were brought together, under the auspices of the World Council of Churches, to study what had happened to their churches spiritually during the war and what ought to be done about it, a large part of their findings was centered about the Bible. But it is Bible study that is quite different from that to which we are accustomed.

Two methods of Bible study seemed to have predominance in America. One, the uncritical search for literal pronouncements—a process by which it is possible to make the Bible say almost anything that one is disposed to have it say—or a critical study which emphasizes the discovery of what God was saying long ago to people in a particular time and place. It is not easy to fully comprehend the new emphasis among our European brethren, but it would seem to center on just what Père Grou emphasized long ago—the search for the *will of God in regard to us in this day.*

THE PUBLISHING of a new version of the New Testament, after years of patient research by eminent scholars, is a great event in the life of American Christianity. Will it make us more than "curious" to know what changes the scholars have deemed important, or will we be concerned rather as to whether the new translation will help us better to *know the will of God* and *do it?* Many of us have sung "Holy Bible, book divine, precious treasure, thou art mine." But it has been too often, alas, a treasure "hid in earthen vessels," and not one minted into the good currency of Christian living.

"In times of doubts and questionings, when our belief is perplexed by new learning, new teaching, new thought; when our faith is strained by creeds, by doctrines, by mysteries beyond our understanding, give us the faithfulness of learners and the courage of believers in Thee; give us boldness to examine, and faith to trust all truth; patience and insight to master difficulties; stability to hold fast our traditions with enlightened interpretations, to admit all fresh truth made known to us, and in times of trouble to grasp new knowledge and to combine it loyally and honestly with the old. Save us and help us, we humbly beseech Thee, O Lord. Amen." (Bishop Ridding, A.D. 1828.)

The Word of God for today

By Clarence T. Craig

FEBRUARY 1946 promises to be one of the notable months in Christian history. The Revised Standard Version of the New Testament will appear from the press, so that an official translation may bring the Word of God in the language of our own day. Before the year is over the Christian people of the English-speaking world will have had a chance to familiarize themselves with the results of this epoch-making project. On the recommendation of the lesson committees, many of our church school materials will be based upon this version at an early date.

Biblical scholars have long been aware of the need for a more adequate translation of scripture. Not all religious education workers, however, are as familiar with the facts about our biblical knowledge. An *Introduction to the Revised Standard Version* has already been published by Thos. Nelson & Sons. The main problems calling for a new version are discussed there in an authoritative way. Copies may be secured from your denominational publishing house or from the publishers.

It meets the four standards of translation

There are four standards by which an adequate translation should be measured, and no version hitherto available met all of these tests. First, it should be a translation of the most reliable Greek text. Before the days of printing, all manuscripts had to be copied by hand and many errors accumulated. Thousands of variations arose through the centuries. When the King James Version was made, the only manuscripts available were late medieval texts. No matter how great its literary value may be, the King James Version translates a text which no modern scholar can defend as the original. Today we possess manuscripts a hundred years earlier than those upon which the revisers of 1881 depended. If we want to read what the biblical authors wrote rather than a later corruption we must use a modern translation.

An adequate translation depends upon full knowledge of the grammar and vocabulary used by the original authors. The men who produced the versions of 1611 and 1881 were distinguished classical scholars, but the New Testament was not written in classical Greek. Many contended that it was in a special dialect of the Holy Spirit. But the discovery in Egypt of papyri from the Hellenistic period made it clear that this was the popular, non-literary language of the time, usually described as the *koiné*. The number of words found only in the New Testament has steadily decreased as more papyri have been edited. It is now clear that many of the distinctions which the revisers of 1881 tried to make did not apply at this period. In the last sixty years the study of New Testament Greek has been quite transformed.

In the third place, an adequate translation for us should express the ideas of the original authors in idiomatic English that is of comparable literary quality. For its day, the King James Version really succeeded too well. Its style is far more "literary" than the popular pamphlets comprising our New Testament. We forgive them that weakness because of the incomparable contribution to our own literature. Unfortunately, the revisers in 1881 had such a passion for literalness, that their English style suffered greatly. This version reflects painstakingly the original order of words, but that does not make it effective for reading from the pulpit. A worthy translation carries over *ideas* from one language to another rather than reproduces for every Greek word an English equivalent.

Finally, an adequate translation should stand in the religious tradition of a people; it should reflect not the private opinions of an individual scholar, but a representative

DR. CLARENCE T. CRAIG, Professor of New Testament Language and Literature at the Graduate School of Theology of Oberlin College, has been granted leave from this School beginning March first to serve on the staff of the International Council as Educational Representative, Revised Standard New Testament. Dr. Craig will interpret the work of the Bible Committee to outstanding church gatherings, such as plenary sessions of national denominational bodies, ministers' convocations, state and city council conventions, summer conferences, and meetings of denominational and interdenominational board and field staffs. Professor Craig is well known as a New Testament scholar and has been a member of the New Testament Section of the American Standard Bible Committee since 1938. He is also interested in the field of religious education and has prepared various articles and study courses, particularly in the application of the historical study of the Bible to the religious education task of the Church.

consensus. Because of the manifest inadequacies of the "official" versions, many private translations have appeared during the past generation. It was natural that these translators should seek novel and striking renderings, not only to cast new light on the Bible, but to justify the publication of their work. The church, however, needs a continuing tradition and a version which represents more than the judgment of a single scholar.

It is believed that the forthcoming Revised Standard New Testament will meet all of these tests. It is made from a modern critical text, with the help of the best philological knowledge of our time. Great care was taken to express the ideas in clear, straight-forward English. There has been no attempt to imitate Elizabethan prose. The best English for any period is an honest expression in its spoken language. The committee included the makers of the two most widely used modern translations, Doctors Goodspeed and Moffatt. Their experience was an invaluable asset. In the nature of the case, no member of the committee agrees with every reading. Neither will any reader be satisfied at every point. But the translation does contain the considered majority opinion of a representative group of scholars; that should provide a New Testament which can truly belong to the church as a whole.

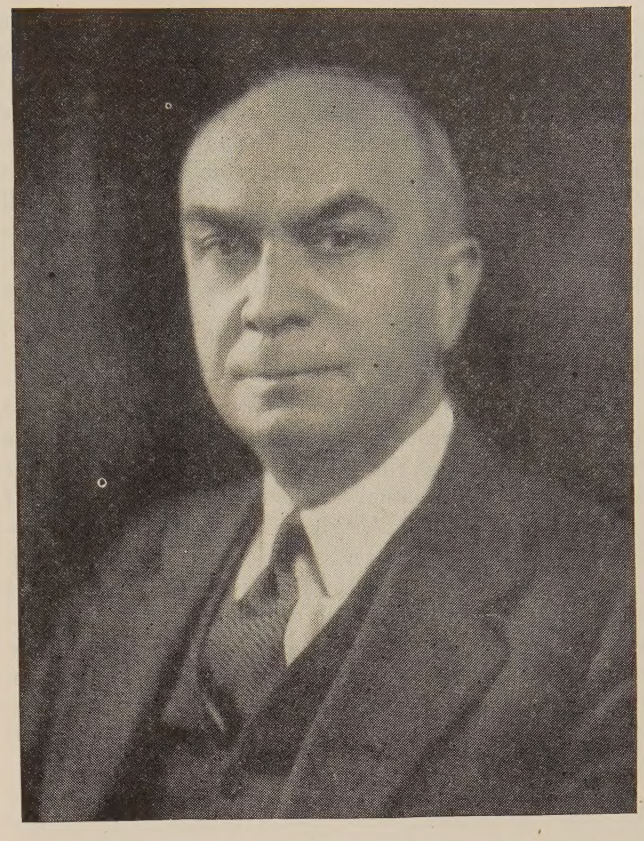
It takes account of practical matters

The work of revision proceeded from 1937-1943. War restrictions have held back publication until this month. Much additional work has been required in preparing as perfect a first edition as possible. It is expected that the Old Testament will be ready in 1950. To assist the committee to which the work was committed, each denomination cooperating in the International Council of Religious Education appointed an official advisor. Some of these made invaluable contributions, especially in keeping before the committee's attention the problem of the religious needs and vocabulary of children. I doubt if any translation has been made before where competent educators analyzed the work in process from the point of view of the question, "Would a child of twelve understand this?" Of course all of the New Testament books were written for adults, and there is nothing which a translator can do to alter that fact. He can, however, avoid so far as possible words and expressions which would be unintelligible to youth. That has been the constant aim.

Little need be said about the nature and format of the translation. It will be in modern speech, with all obsolete words and inflections removed. Paragraphing, quotation marks, and other punctuation will be in accordance with current usage. Verse divisions will be indicated as unobtrusively as possible. The cross references have been completely revised according to contemporary knowledge, and the body of the text will not be cluttered up with a mass of reference marks. The printing will be in large clear type, one column to the page. The volume will be bound in cloth like a book which is intended to be read and not be laid upon the top shelf like a holy talisman.

Two passages may serve to illustrate the principles of revision. A familiar rendering is not changed unless there is good reason for doing so. Take the verse, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Most of the key words could be equally well rendered by different English equivalents, as may be seen

(Continued on page 6)



DEAN LUTHER A. WEIGLE of the Yale University Divinity School has served as Chairman of the American Standard Bible Committee since its appointment. He has presided over the New Testament Section throughout the eight years of the Committee's study and research, and since Professor Moffatt's death in June, 1944, has carried the responsibilities formerly held by him as Executive Secretary. He has been Chairman of the Editorial Committee of the New Testament Section, which has been responsible for the final preparation of the manuscript and correction of the proofs. To his untiring labors is due much of the high quality and significance of the Revised Standard Version. He continues to act as Chairman of the Committee as it completes the work on the Old Testament.

Following are the scholars still at work on the Old Testament revision:

Professor William F. Albright, Johns Hopkins University
Professor Julius A. Bewer, Union Theological Seminary
Professor George Dahl, Yale University
Professor J. Philip Hyatt, Vanderbilt University
Professor William A. Irwin, University of Chicago
Professor Herbert G. May, Oberlin Graduate School of Theology
Professor James Muilenburg, Pacific School of Religion
Professor Harry M. Orlinsky, Jewish Institute of Religion
Dean Willard L. Sperry, Harvard University Divinity School
Professor William R. Taylor, University of Toronto
Professor Leroy Waterman, University of Michigan
Professor Kyle M. Yates, Southern Baptist Theological Seminary

(The cover picture shows the steeple of the Yale Divinity School Chapel, visible from Dean Weigle's office.)

from a comparison of private translations. But why change the beloved and familiar? Take out "ye" and replace "unto" with "to" and you have thoroughly modern English. But who would ever say anything like this, "No man seweth a piece of undressed cloth on an old garment; else that which should fill it up taketh from it, the new from the old, and a worse rent is made"? I hope that you will agree that the following is an improvement: "No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made."

It can now be introduced to your teachers

The rapidity with which this new version is received will depend to a great extent upon the zeal of the religious education workers. The feeling is wide-spread that our day needs a reaffirmation of the biblical foundations of faith. A new version of scripture provides a unique opportunity for this emphasis. We must carefully guard, however, against the idea that this is a *new* Bible. It is not. It is the *old* Bible, much older than the King James Version, for it will bring to modern readers a much more accurate understanding of what Luke and Paul and the others actually wrote. It will allow the word of God to speak more directly to us, and give a fresh note of appeal to the old gospel.

Much is being planned on a national scale to facilitate the better understanding of this translation. There will be addresses in conventions of many state councils of religious education and some of the city councils will hold meetings devoted to the promotion of this version. These should prove important, but they must not take the place of the local initiative which hundreds and thousands of church school workers can show.

Someone in your community has more adequate biblical training than the rest. The *Introduction* will provide that person with ample material to describe the need for the translation and the importance of the work. Then he may illustrate from individual passages which appeal to him, showing the contributions which the new version can make. Or, he may use it in the study of some one book of the New Testament. Where no one is available for such addresses, reading groups may be formed. I am sure that the best advertisement for the translation will be found in projects of Bible study in which it is used. Judgments should not be formed on the basis of isolated texts, which may or may not appeal to us; it is better to read extended portions of Scripture in the new form.

Those of us who are engaged in some aspect of religious work must never forget that we ourselves should listen anew to the Word of God. I can imagine no more stimulating discipline for every reader of this article than to sit down and make his own comparison of the renderings in this new version with the one to which he is accustomed. In examining the differences, even the more minute, you will discover for yourself many new insights into Scripture. Jesus spoke of "the householder who brings out of his treasure what is new and what is old." That may be your experience as with eager and open mind you study the pages from which biblical truth comes to us, no longer in a strange form from the past, but in a truly contemporary garb.

The church comes alive

To intermediates who give its history real study

By Opal Hill Munz*

HOW SHALL THE CHURCH best be made a real and living thing for intermediate boys and girls? This is the outstanding problem that faces the intermediate teacher. At this period in their lives boys and girls are reaching out for a true understanding of the church. What shall it mean in their lives? My own experience, as presented here, suggests that the best way to bring the boys and girls to a true and rich experience of the church and make it a living need in their lives, is to lead them to explore its history for themselves, and to retell that history in their own words and in their own way.

This highly successful teaching project arose, as the best teaching projects always seem to arise, out of our common effort to learn about the history and meaning of the church.

We had completed the first six or seven lessons of *Our Living Church* by Lucile Desjardins, when the question arose as to what program would be given for the pupils' parents at the end of the unit of study. From this beginning the project grew naturally. Discussion was begun. One girl said, "Let's make a picture roll." But it happened that one of the intermediates had a brother in the primary department, where a picture roll was being made. This boy sniffed, with great scorn, "Picture rolls are baby stuff; just baby stuff."

On this scornful note the discussion floundered. No one could think of anything very good to do. Finally a committee was appointed to make suggestions. Two boys and two girls were chosen for the committee. On the next Sunday the committee suggested that the class should make a giant picture-story book which would tell the history of the church. The idea caught the imagination of all the pupils. It was something they had never done.

The whole department then worked out the following general plan:

A. The pages would be made of drawing paper, 36 by 24 inches.

B. The book would have the following thirteen illustrated pages:

1. Before There Were Churches
2. The New Testament Church
3. The Church of the Early Centuries
4. How the Church Went to England
5. The Church of the Middle Ages
6. The Reformation.

*Director of Education, South End Christian Church, Houston, Texas.

7. Henry the Eighth and the Church of England
8. The Puritans Come to America
9. How Our Own Denomination Began
10. Our Denominational Leaders
11. Missions
12. Education
13. Evangelism

C. For the next four weeks, all the pupils would go in a group, one afternoon each week, to the library to gather the needed material, to supplement the information they were using from *Our Living Church*.

D. On another afternoon each week, they would meet at the church to work at the pasting and lettering, and to write the legends that were to explain the illustrations.

E. Two or three pupils would be responsible for planning each page.

F. A search would be begun at once for suitable illustrations. (The illustrations were eventually obtained from four sources: Perry Picture Company, our missionary society headquarters, Sunday school leaflets, and missionary magazine covers. However, some of them came from other sources, and the important thing to be emphasized is that the choice in every case was made by the children themselves. In the description which follows, it should be remembered that both the illustrations, and the legends which explained the illustrations, were chosen by the pupils themselves, with a minimum amount of guidance. In other cases. pupils might easily choose other illustrations and legends. which would serve equally as well. All that is necessary is that the material chosen should tell the history of the church, as the pupils see it.)

Here are a few illustrations from the giant picture-story book:

Page 1

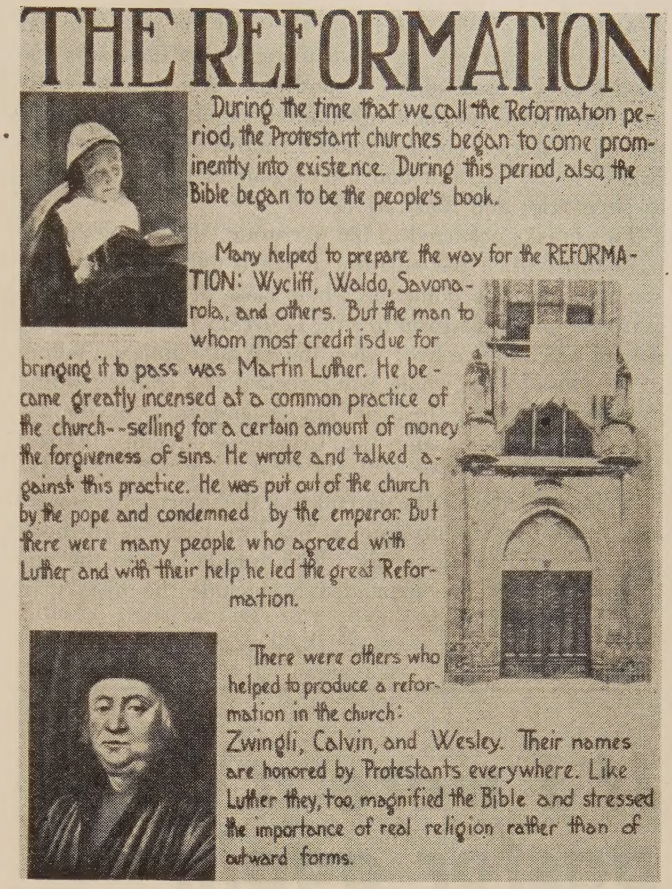
BEFORE THERE WERE CHURCHES

1. *(Illustration):* Patriarch worshipping at stone altar.
(Legend): When the Hebrews were shepherds wandering over the desert they built altars of stone and worshipped God.
2. *(Illustration):* Tabernacle.
(Legend): When they were on their way from Egypt to Canaan, they built a tabernacle in which to worship.
3. *(Illustration):* Solomon Dedicating the Temple.
(Legend): When they came to live in Canaan they built the beautiful temple at Jerusalem.
4. *(Illustration):* Interior of a Synagogue.
(Legend): Later, because not all of them could go to Jerusalem, there were synagogues in every village. In these the people prayed and listened to the scriptures; and there the children were taught during the week.

Page 2

THE NEW TESTAMENT CHURCH

1. *(Illustration):* Hofmann's head of Christ, from a painting.
(Legend): Jesus was a Jew, the son of a carpenter. As a boy and young man he led a very simple life in his father's shop. He did not begin to preach until he was more than thirty years old. Then he went about teaching people what we learn today as the Christian religion. He taught there was one God. He taught brotherly love. He taught the golden rule. He taught there was a life after death.
2. *(Illustration):* "The Crucifixion," from a painting by Simone Martinis.
(Legend): The priests were jealous of Jesus and plotted to put him to death.
3. *(Illustration):* Head of Peter.
(Legend): Christ had chosen twelve men to help him. After he was crucified these men went through the land teaching the people what Christ had taught them. On the day of Pentecost Peter preached a sermon, and 3000 people became followers of Christ. This was the beginning of the Church. Later, Peter was thrown into prison and sentenced to be crucified.


THE REFORMATION
During the time that we call the Reformation period, the Protestant churches began to come prominently into existence. During this period, also, the Bible began to be the people's book.
Many helped to prepare the way for the REFORMATION: Wycliff, Waldo, Savonarola, and others. But the man to whom most credit is due for bringing it to pass was Martin Luther. He became greatly incensed at a common practice of the church--selling for a certain amount of money the forgiveness of sins. He wrote and talked against this practice. He was put out of the church by the pope and condemned by the emperor. But there were many people who agreed with Luther and with their help he led the great Reformation.
There were others who helped to produce a reformation in the church: Zwingli, Calvin, and Wesley. Their names are honored by Protestants everywhere. Like Luther they, too, magnified the Bible and stressed the importance of real religion rather than of outward forms.

Page 6 of the giant picture-story book.

4. *(Illustration):* Map showing Paul's missionary journeys.
(Legend): Saul, a Roman citizen, thought the Christians were enemies of his country, and did everything he could to have the Christians punished. Then, suddenly, he had a change of heart, and came to believe in the Christian religion. Paul preached the new religion far and wide and started churches in many parts of the known world. The church soon spread into all parts of Palestine, north of Antioch into various cities of Asia Minor; across into Greece and the islands of the Mediterranean Sea; and even into Rome. Finally Paul was taken prisoner and put to death.

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THE CHURCH OF THE MIDDLE AGES

1. *(Illustration):* Hermit.
(Legend): From the time of the martyrs, Christians who wanted to be very good went off into the wilderness and lived by themselves, spending much time in prayer. They are spoken of as hermits. Sometimes they even tortured themselves because they thought it would please God.
2. *(Illustration):* Group of monks.
(Legend): Later, men who wanted to lead holy lives gathered in groups and built themselves homes. These men were called monks, and the house where they lived was called a monastery. They raised food, copied books by hand, kept diaries of important things that happened, gave help to the poor, and taught others.
3. *(Illustration):* Crusaders or knights.
(Legend): There were also those who thought they could best secure God's favor by fighting the enemies of Christianity. Christian soldiers led great crusades against the Mohammedans who held the land of Palestine (1096-1271).
4. *(Illustration):* St. Francis of Assisi, from a painting by Murillo.
(Legend): There were others who felt that the better way to please God was by kindness, service, honesty, and purity. There was Francis of Assisi. He and his followers went out to preach, begging for a living as they went (1182-1226).
5. *(Illustration):* Head of Savonarola.
(Legend): Later there lived Savonarola. He preached against sin and started a great moral reformation (1452-1498).

At the end of our unit of study, when the program was given for the parents, the giant picture-story book was displayed on an easel under a spotlight. A boy, chosen by the class for his resonant voice, acted as narrator, and read the entire story from the book. Another pupil turned the pages for the narrator and used a pointer to call attention to page titles and illustrations.

Two breaks occurred in the narration. The first was on page three when the narrator finished telling about Constantine. At this point the whole class of boys and girls marched to the platform to sing *Te Deum Laudamus*. The second was on page five; when the narrator finished telling of the crusades the whole group recited as a choric reading Francis of Assisi's historic prayer and song of thanksgiving, and then sang the Crusaders' hymn, "Fairest Lord Jesus."

So impressed were the parents that the intermediates were asked to repeat the program at our own church's birthday dinner the following spring. This was done and the picture-story book was expanded to include the history of our own local church.

If I were a pastor again

An ex-pastor looks back and (hypothetically) forward

By P. R. Hayward

NOTE: *For ten years the Editor of the* JOURNAL *served small country churches and reasonably sized churches in small towns. During twenty-eight years of general service his interest in the pastor's work and his love for it have not lessened. The Editorial Board has asked him to prepare this article on what he would do if he were a pastor again.* EDITORIAL BOARD.

IF I WERE a pastor again:

I. I would use every device possible to find out all I could about my new people—their needs, their background, the story of their religious experiences, their prejudices and enthusiasms, their theological and social notions, their bitter disappointments. I would get hold of the questionnaire on his people's problems and ideas that one pastor used when his church was new to him, and all else by which he has supplemented it since. Other ministers have used other devices for securing similar information.

I would set no time limit on this preliminary prying process. I would begin to use the results only when it was clear that my methods and my heart were going to get no further in the first attempt. Out of this preliminary experience I would work out plans for making it a continuous process. I would soak myself in all that a sane psychology tells us about people and what Fosdick and others have learned from it about pastoral counseling.

II. I would then take a group of my people, probably the necessary official boards and representatives of youth groups, to a retreat of two days or so, where our whole program would center around what I, and they, had learned about our people. High school kids, college students, working women, laborers and capitalists (if I had one), anyone who could tell a story *out of life*, his own life or that of some other person, would be there to tell it. Why? To warm up the dead hearts of all of us. Someone observed that the dullest class of medical students comes forward in its chairs when a boy with a broken leg is carried off the street into the clinic. I would try to carry all the broken hopes, and *all the good and growing hopes too*, into that clinic. Mrs. Simpson and her boy whose deafness she did not discover until he was by it labelled dumb; Mr. and Mrs. Haines, who are rebuilding their lives around the neglected son whom the war spared instead of the favored one whom the war took;—these would come to the clinic.

The lives of our people would become for all of us what an alphabet and a vocabulary are to one learning a new language. We would spend two-thirds of the retreat on alphabet and vocabulary and one-third on plans for the future—enough to channel their own interest and not enough to bog them down—for we would have other such planning times of retirement.

III. I would then have two or three months of preaching on themes that had grown out of all this inquiry into the needs of my people.

IV. I would establish a plan of personal counseling by which I and a small group of tested and trained persons would always be at the service of those in need. Even in a small church there would be some who could thus serve others; to discover and train them would be one of the first claims upon my time.

V. I would have selected persons in every church group, Ladies' Aid, Men's Class, Youth Fellowship, and explained the results of our retreat to them so as to permeate the entire membership with a concern for persons and what our church and its homes were doing for them.

VI. I would then get a group to work with me to see how far, and how fast, we could go in bringing a united emphasis at certain times into the entire church program. For instance, if we want to know more about the Bible and how to use it better, a period of three months would be given to the Bible in the whole program and in our lives—class work, preaching, prayer meeting, women's groups, and pastoral visits.

VII. I would try to be the first pastor in the world to put into use the revolutionary idea of my staff colleague and friend, Harry C. Munro, about making the home the real center of the church's program of Christian education.

VIII. Finally, if I could do these, some things that as a pastor worried me would be taken care of as a natural outcome of this close contact with life. I would hope to organize my general church board so as to make it responsible for the entire program. Illustrations for sermons, people's interest in the preaching and other work of the church, the effectiveness of pastoral calling, and other concerns of the pastoral heart would take on a new meaning because centered in the Christian ideal of a concern for persons.

Knowing full well that these things are easier to set down here than to do, they are humbly offered as what one man would seek to do if again he were a pastor.

She enjoys ill health

A symptom of maladjustment many will recognize

By Donald M. Maynard*

LET'S LISTEN IN to a conversation—or perhaps one should say, a monologue—that is taking place in the Women's Bible Class Sunday morning just before the teacher takes charge. Mrs. Jones, a rather plump and sturdy looking individual, is speaking.

"You know, I almost didn't get here this morning. I've been suffering so all week, and am so nervous I'm about to go all to pieces. But I have my own work to do, so, I just can't afford to be sick."

Mrs. Smith tries to be sympathetic as she murmurs something about, "That's too bad, and it's so brave of you to keep on with your work." In her eyes, however, one can detect a gleam of doubt as to the seriousness of Mrs. Jones' illness. You see, Mrs. Jones always is complaining. She never feels well and constantly bids for sympathy. You have the feeling that she really enjoys her so-called ill health.

In this particular case, Mrs. Jones complains in order to get the attention she so desperately craves. To her credit, she keeps on with her work. Many women who find housework disagreeable and the responsibility of caring for children too wearisome, get sick in order to get out of these responsibilities. Members of the family get the meals, do the dishes and the housework, so that poor mother will not be disturbed. They wait on her and solicitously inquire as to how she is feeling. Is it any wonder that she enjoys her ill health and that it would be a personal tragedy if she could get well!

Sore throats and headaches

This tendency to avoid difficult or unpleasant tasks by becoming ill maybe found among all age groups. The parents of a six-year-old boy, for example, noticed how frequently he complained of sore throat on school mornings. Over the week-ends, his throat was all right. At first they would let him stay home, but soon discovered that his throat would be better usually by mid-morning. Upon tactful questioning, they discovered that the boy had a deep-seated fear of the school principal, and that the crowded condition of his school room gave him an additional feeling of insecurity, even though he liked his teacher. That his sore throat was largely an effort to keep from having to go to school was apparent when, attending a different school the following year, he had no difficulty with it.

A temporary illness also affords an excellent excuse for not doing one's best. How frequently a student has a splitting headache at examination time! If she doesn't do well in the test, the headache is to blame and her own self-esteem is protected. Even church school teachers, who have neglected to prepare for the activities on Sunday, may welcome a slight indisposition on Saturday as it gives them an excuse for poor work on Sunday!

In cases of genuine maladjustment, the physical ailments resorted to may be of a more serious nature, such as paralysis, stomach disorders, stammering or stuttering, and various localized pains. It should be remembered, however, that recourse to such ailments is usually made without one's being aware of what he is doing. Furthermore, even though the psychic factor is largely responsible for the illness, the suffering of the individual is very real and genuine.[1]

Prevention easier than cure

Church school teachers are necessarily limited in what they can do to help individuals who are using this method of adjustment. Their contacts with them are too infrequent and meager. Nevertheless, they can do something. Recourse to ailments usually begins in childhood when children discover that when sick, their wishes are catered to and every whim is likely to be granted. Teachers can help parents realize the importance of not making an illness too pleasant an experience for children. For example, the child who gets sick in order to stay home from school should be put to bed, kept there all day, probably on a restricted diet. A dose of castor oil would not be amiss. If he really is sick, such procedure is desirable; if his illness is a method of escape, he is likely to have an almost "miraculous" recovery and he'll hesitate to resort to such a method in the future.

Parents should know, also, that children who are spoiled are much more likely to resort to ailments when they become adults than are those who are taught to accept responsibilities in the home, to share with others and to exercise self-discipline. A wholesome emphasis upon the value of good health and the importance of taking defeat or failure in one's stride, tends to create attitudes that make unnecessary compensatory illness.

Teachers who have individuals in their classes who are enjoying ill health will express sympathy for their distress but will refuse to coddle or make over them. Their primary concern, however, will be to discover and then to help remove, if possible, the reasons that make necessary the recourse to ailments. This will not be easy to do. Certainly it cannot be done if there is not a wholesome sense of rapport between them and those who are sick. It is only then that they are likely to discover the frustrations, anxieties and difficulties faced by those they want to help, and thus be able to suggest more wholesome and adequate methods of adjustment. They will encourage them to develop interests that are bigger than themselves, and to throw themselves wholeheartedly into a great cause. They will do all that they can to bolster up their self-confidence by guiding them into activities that are both personally satisfying and socially significant.

Let's not fool ourselves, however. It will not be easy to get individuals who for years have enjoyed ill health to change their ways. Prevention always is easier than cure. You teachers of children's classes, therefore, have a special responsibility.

* Professor of Religious Education, Scarritt College for Christian Workers, Nashville, Tennessee.

[1] For very interesting discussions of the psychic factors in bodily disorders see Hiltner: *Religion and Health*, Chapter IV, and Shaffer: *The Psychology of Adjustment*, Chapter IX.

Rehearsals need not be painful

By Edwin P. McIntyre*

IF you will be at the chapel Friday at 8 o'clock sharp, I promise that you will be free to leave at 9:30. At this meeting I will give you a complete list of rehearsals which you will be expected to attend, together with the *exact time* you will be needed at each rehearsal. You see, if you will help save my time, I will promise to take up just as little as possible of yours. But I shall expect you to work very hard during the time I have you."

Eyes open wide as youngsters, teen-agers and adults who are accustomed to long, tiresome rehearsals hear this unusual offer. Evidently it sounds good to them, for with only two or three minor exceptions the many rehearsals needed for the most recent dramatic presentations I have directed have begun on time, and members of the cast have been dismissed at the end of their respective periods, as promised.

The principles behind this plan are, I believe, worthy of the consideration of every dramatics director who wants to achieve better than average results with a minimum expenditure of time, effort and worry.

There are six points to be observed. They do not provide a short-cut to success, but they divide the total burden more efficiently than is done by the time honored methods usually followed in church and Bible school dramatic work. As a result, extra preparation work is required of the director. However, whatever extra time it takes *him* is lopped off the rehearsal periods, and he is more than repaid by the cooperation of the actors, the orderliness of the rehearsals, and the excellence of the final performance.

1. *Know the play.* Study the play thoroughly. Note the high spots. Create the action for each high spot in your mind's eye; then go back and fill in the intermediate action. Visualize each character in detail, and be prepared to tell every actor exactly how to play his part.

2. *Divide the play into units.* Here is where some real planning is required. Divide the play into small units (not just acts)—units in which the leading characters appear together or with other important characters. Do the same for minor parts, and finally for miscellaneous transitional scenes. Each unit should be complete in itself, ending with the entrance or exit of some character, the completion of some bit of action, or with a curtain.

Number each unit in every copy of the play, and on the outside of each book list the units in which the particular character appears.

3. *Organize a rehearsal schedule.* Don't let the cast decide the time for rehearsals. Give them concrete suggestions for a schedule, and then revise it as necessary, until all conditions are met. When making up this schedule, go over the numbered sections with keen judgment. Some scenes will be relatively unimportant, so will need little attention. Other will be heavy, and require much repetition. Given a reasonable amount of application by the cast, you should be able to tell pretty closely what units will need the greatest number of rehearsals. Decide in advance also how many rehearsals you will need and how many hours there will be in each.

As an example, here is the schedule followed in producing nine scenes from Dickens's "Christmas Carol." This was a very simple arrangement, with a narration connecting the scenes. The narrator did not rehearse until the units were combined into the whole, one rehearsal prior to the dress rehearsal. The method followed can readily be applied to full length plays.

SCENES	CHARACTERS PRESENT
1. Scrooge's office	Scrooge, Cratchit, Gentleman
2. School room	Young Scrooge and his sister
3. Belle's home	Scrooge and Belle, his fiancee.
4. Cratchits' dining room	Bob Cratchit, Mrs. Cratchit, Martha, Peter, young Bob, Belinda, Tiny Tim.
5. After the dinner	Same as above
6. Christmas to come—same as scene 5.	Same as above except that Tiny Tim is absent
7. Scrooge's home (for simplicity the scene was laid outside his front door).	Scrooge and boy
8. Street	Scrooge and Gentleman
9. Cratchits' home	Scrooge and all the Cratchits.

REHEARSAL SCHEDULE

Nov. 19	1, 7, 8, 2, 3
Nov. 26	4, 5, 6, 9
Dec. 3	1, 8, 4, 5, 6, 9
Dec. 10	2, 3, 1, 7, 8
Dec. 17	All
Dec. 23	Dress rehearsal
Dec. 24	Performance.

Each of the first four rehearsals was two hours long, beginning at 3 p. m. Each actor was free to leave as soon as his scenes were rehearsed. Characters for the later scenes were told to come at a later specified time.

One of the greatest benefits of this plan is the fact that only essential persons are present at any time. Since each has an interest in the work being done at the time, discipline becomes almost automatic, and distractions, if any, are minor. Those who linger on to see what the others are doing seem to realize that they are uninvited guests and behave circumspectly.

4. *Praise the cast—individually and collectively.* Remember that you are working with volunteers whose only reward is praise or commendation. Never scold or speak sharply. Make every repetition of a scene produce some progress. Save the most lavish praise for those rare occasions when everything is just right.

In this connection, make every actor feel that *his* part, no matter how insignificant, is a vital element in the production. Explain just how he fits into the whole, and how his part affects others. Pay just as earnest attention to the walk-on part as to the lead. This may require some padding, but it wins cooperation effectively.

5. *Tell your actors what to do.* You will be helping yourself most of all if you tell each actor just what you want him to do. Tell him to forget the stage instructions in his book and concentrate on his speeches. Before each bit of action, describe what is to come, where the characters move,

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and when they stand still. This makes them feel that they are doing what *you* want, and that, of course, is what *they* want to do.

Once a bit of action is established, insist that it be followed every time thereafter, for only when actions have become routine will every actor feel completely confident and be able to give his best performance.

6. *Congratulate the cast after the performance.* Store in your mind some laudable feature of each actors' performance, and make a special point to tell each actor about it right after the final curtain while the glow of achievement is still warm. This—or a personal note—is the crowning touch which pays dividends in future projects.

If this plan seems like an oversimplification, the director should remember that *his own task* becomes correspondingly heavier. Having done his heavy thinking in advance, he is able to handle the rehearsals expertly, thereby giving the cast the feeling that he knows what he is doing. (And that is a very happy situation.) It may be said also that the director's greatest satisfaction comes from an increase in popular interest in the production he directs, and that greater effort on his part brings greater reward.

These little juniors went to camp

By A. Myfanwy Roberts* and Mary E. Bryerton†

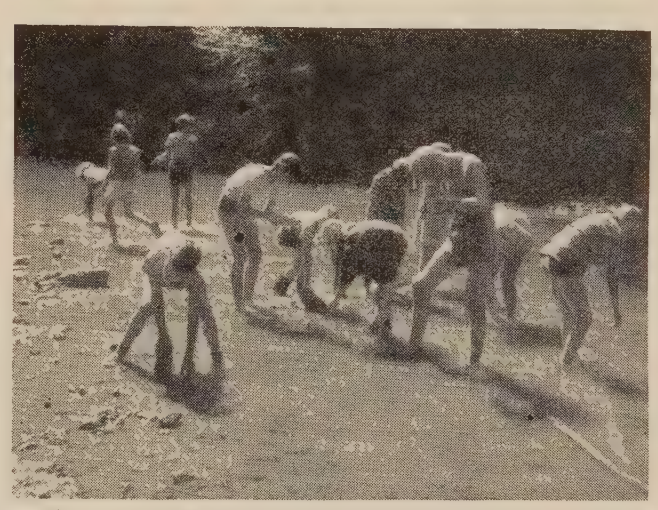
Children's workers are by no means of one mind regarding the value of church camps for children of junior age. Some are enthusiastic about them, while others prefer to sponsor family camps which do not separate children from their normal companions. There are, however, a number of groups experimenting with such camps and considerable interest in them among church leaders. It has been thought desirable to show what such a camp is like under capable management. The camp described here was held by one of the conferences of The Methodist Church but is not intended to indicate a denominational policy.

MRS. MARVIN came to the office to talk about camp. It seems that her eleven year old son, Billy, wants to go to camp next summer. His cousin Jim attended a junior camp last year, and has sold Billy on the idea. Betty, who is nine, wonders if she can go, too. So Mrs. Marvin wants to find out all she can about camps for junior age children.

"What are junior camps, anyway?" she asked. "Jim and I went to a young people's camp years ago, and had a good time. But, as I recall, some of the things we did then might not be too good for boys and girls. Is a junior camp different from a young people's camp?"

"Yes, indeed, junior camps are different from young people's camps. In the first place, juniors have different interests and abilities. And in the second place, each camp is a unit in itself, with its own objectives and programs, so that a child growing out of the junior camp will be ready for the widened experience he will get in the young people's camps. Junior camps are planned for children from nine to eleven years of age; after that time, they are ready for intermediate camp."

"How long does camp last? And can Billy and Betty go to camp at the same time?"



A water hike was part of the nature study course.

"Our junior camp lasts one week—from Sunday to Sunday. And they can both go to the same camp, because our church junior camp is coeducational."

"What kind of living quarters will they have? How about health and cleanliness and food? Will there be anyone who will look after that?"

"Oh yes, indeed, Mrs. Marvin. That's one thing to which we have given a lot of thought. You know, years ago, people thought that just living out-of-doors, and playing strenuous games, and leading an active life would guarantee good health. But that did not always follow. So now, we are very careful about health, and food, and living arrangements. The children live in cottages—seven children under the guidance of an adult counsellor, whose chief function is to look after their welfare. She lives with them; supervises their cleanliness and personal habits; eats with them; stays with them during rest hour; plays games and enters into other activities with them; guides their good night devotions; in fact, during camp she

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† School teacher, and Director of the Central Methodist Conference Junior Camp, Lock Haven, Pennsylvania.

really takes the place of a parent. In addition, we have a nurse who is on duty all of the time, and a well equipped hospital. A doctor is on call day and night for emergencies. And of course, parents are notified at once if their child becomes ill. The food is under the supervision of a camp manager and camp cook; it is chosen with care, and cooked under conditions of absolute cleanliness and sanitation. Your children will come home as healthy as when they left, Mrs. Marvin—if not healthier."

"In that case," laughed Mrs. Marvin, "maybe the whole family ought to come to camp. It sounds as if they have better care there than they do at home! But, tell me, what do the children do in camp? Do they have courses of study, as we had?"

"Well, not exactly the same kind of a program, no. It is more informal. The classes deal largely with the out-of-doors, and there is a definite tie-up between the classes and the interest groups. We've had classes on 'The Beauty of the Earth' and 'Seeking the Beautiful in Nature' during these past two years. The class on nature last year had a wonderful time. They kept a bulletin board exhibit, and at the end of the week had worked up a program on nature which the children presented. The program closed with a lovely worship service, prepared and conducted by the children, which included poetry, Scripture passages, prayers and nature songs. The juniors have courses on music, and worship also, as part of their study."

"Betty would like that—she loves music and poetry. But I don't know about Billy, he's not very religious. Are they supposed to have morning watch and things like that in camp? I don't know whether he would like that or not."

"Yes, they have morning watch, and Billy would like it. We have circle groups for the morning devotional period. The boys wanted their own circle, so we plan for two—one for the girls and the other for the boys. At the beginning of the week, a worship committee, composed of children with two adults, is appointed. That committee works out the morning devotional program for the camp, using poetry, hymns, Scripture, prayers and sometimes stories. There is not a great deal of difference in the programs planned for both groups. In fact, I've sometimes thought that this business of meeting separately during that period is just an idea on the part of the boys."

Living out-of-doors is a new experience for juniors.

The vesper service at dusk is a moving experience.

"Well, they do seem to have different interests at that age. I wonder—how about games and recreation? Billy loves to play baseball, but Betty is rather shy, and would rather be by herself or playing with her dolls. I suppose—" rather apologetically, "dolls would not even be tolerated in camp?"

"On the contrary, we do have dolls in camp. That is one of the things that girls all like, so we have a time to play with dolls—playing house, and dressmaking and so forth. The boys usually like sports, and we have an athletic director who leads them in baseball, volley ball and some of those games. We have some tomboys among the girls, too, who enjoy those games as much as the boys. But we also have a place for the quieter games in our schedule. We don't force the children to do everything; they have a chance to choose the things they would like to do, and we try to give the shy children as much advantage as the more aggressive youngsters."

"Betty is shy; she is afraid of the water, too. Will there be any chance for her to learn to swim?"

"Yes, Betty will learn to swim. We have regular classes in swimming for an hour a day, in addition to the free swimming period. Billy can learn to dive, if he wishes, or can perfect some of his strokes; there are classes for advanced swimmers, too. That is one nice thing about camp, the children do learn new skills. We have crafts, too, where they do spatter work, mount nature specimens, build Palestinian villages, make maps, and do woodwork. That craft period is a popular time with the children."

"Goodness, with all those things, you must have a large staff? And how many children do you have in camp?"

"Last year we had almost three hundred. We have cabin counsellors for each seven children. Some of those counsellors take other responsibilities in camp, such as helping with swimming and athletics, directing craft groups and so forth. In addition, we have a Camp Director, a camp Manager, a couple of cooks, a caretaker, the nurse, and some older boys who are general helpers."

"But who pays for all of this?"

"The campers pay a fee, of course, but that does not nearly cover the upkeep of the camp. It is largely supported and promoted by the churches of the conference. The Exec-

(Continued on page 36)

The more excellent way

By T. Raymond Allston*

IT IS ALWAYS THRILLING to witness a demonstration of the more excellent way of doing the work of our Lord. The writer has had a number of such experiences in the field of cooperative Christian effort.

For the past three years the Presbyterian Church has been greatly concerned about giving larger place to the evangelistic motive in the teaching ministry of the Church. A most helpful expression of that concern has been a movement within the Church known as the Mission to Teachers. The Mission to Teachers is a plan whereby the pastor and church school officers and teachers in a local church unite in a continuing fellowship of prayer, for the purpose of teaching motives, and considering how one may grow in greater effectiveness as a teaching evangelist.

The response to this movement has been very encouraging. Where church school workers have availed themselves of the values offered in the Mission to Teachers the results, in terms of deepened faith, more radiant living, greater appreciation of the high calling of teaching, and an evangelistic motive in church leadership, have been outstanding. These results have naturally led to a concern for reaching the unreached for Christ and the Church, and consequently to planned effort for enlisting new members for the church school. It was in connection with an effort of this kind that the writer found a splendid demonstration of the more excellent way to carry forward the Mission to Teachers in community life.

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Superintendents get busy—together

The church school superintendent of one of the Presbyterian churches was quick to sense the possibilities for Christian growth, both numerically and qualitatively, which the Mission to Teachers offers. He was also quick to recognize that those possibilities for his own church school would be much greater were the whole community vitally interested and engaged in the effort. He invited the church school superintendents and other representatives of the churches of the community to meet with him, and with them he shared the Mission to Teachers plan.

The *first* result was the appropriation of the plan with adaptations agreeable to the individual churches. The *second* result was a community house-to-house survey to get a realistic picture of what the church and church school membership situation in their town really was. The survey plan was adopted with no little misgiving as to response on the part of persons for doing the work. When the call was sent forth, the number of people who offered to serve, and the enthusiasm created among the churches, exceeded the fondest hopes of the interdenominational committee which had planned and launched the survey. A *third* result was a house-to-house visitation for the purpose of enlist-

Ed Clark

There is a weekly social program at a church sponsored youth center.

ing new members for the churches and church schools.

Many who were formerly among the "unreached" are now among the active members of these Christian fellowships. One of the greatest values realized was the community consciousness of the churches' concern for the spiritual welfare of persons and the accompanying community mood, so favorable to the evangelistic efforts of every individual church. This cooperative effort has led to the establishment of an interdenominational committee or Council which continues to plan and administer splendid follow-up activities making for the increasing effectiveness of the churches, and a growing sense of oneness in Christ on the part of their members.

A layman interests the Rotary Club

Another demonstration of the more excellent way in cooperative church work was witnessed when a city-wide Sunday School Crusade in a community of over 30,000 was sponsored by a Rotary Club with the cooperation of the local Council of Churches. A Presbyterian elder had attended a Mission to Teachers conference, and after participating in the subsequent discussions with the workers of his own church, was impressed by the community-wide possibilities in the movement. He conceived the idea of asking the Rotary Club to sponsor an interdenominational city-wide Sunday School Crusade. The plan was presented to the Board of Directors of the Club, who approved it, and, in turn, discussed it with the entire Club. An enthusiastic adoption and pledge of cooperation was voted. A committee of Rotarians then sought the cooperation of the Council of Churches, which was given most heartily.

More than forty churches united in the effort. For a full month the Crusade was carried on with an excellent program of press and radio publicity, including half-page weekly announcements in the daily paper accompanied by articles supporting the movement by leading jurists, educators and business men. Sunday school interest and enthusiasm reached a new "high" in the community, with enrollment increases reaching better than 300 per cent in some instances. The results were so encouraging that a similar Crusade was carried on this fall with church attendance receiving emphasis also. Needless to say, the entire community has become church-conscious as well as aware of the fine religious interest of the Rotary Club.

The young people organize on a community scale

A third instance of the more excellent way in cooperative Christian work was observed recently in a town having a population of about 2,000. Each church in the community has a youth group carrying on an interesting program in line with its denominational youth work program. There developed the feeling that there were needs to be met in the youth life of the community which no one group could meet alone. This feeling was accentuated by a case of vandalism by a group of boys that shocked the entire countryside.

An appeal was made to the local Ministerial Association to call a meeting of representative church youth to consider what might be done through a Community Christian Youth Fellowship to improve community conditions. The writer had the privilege of sitting in on the meeting called for the aforesaid purpose. The interest, enthusiasm and determination with which the young people addressed themselves to their Christian responsibility was inspiring. They set up a Community Christian Youth Fellowship consisting of representatives of all of the cooperating churches.

Among their first achievements are monthly union Sunday evening services, with youth having a large part in each service. They are conducting a weekly social and recreational program each Thursday evening at a church sponsored youth center. They have outlined some definite projects of service for the current year. In addition to bringing a united moral and spiritual impact upon the youth life of their town, they are adding new zest and enthusiasm to their respective individual youth fellowships.

Councils help denominational programs

In citing these instances of the more excellent ways of doing the Lord's work in community life, reference has been made to councils of churches. Let it be said that these councils of churches are not organizations with complicated organizational structures that smaller communities may not have. On the contrary, they are nothing more than fellowships of representative leaders of the churches of their communities—ministers and laymen—with just enough organization to enable them to accomplish their cooperative purposes. They have availed themselves of the helpful literature providing guidance for church cooperation in communities, made available by the Federal Council of Churches of Christ in America and the International Council of Religious Education, and have made use of the workable suggestions which gave promise of meeting their particular needs. By so doing they have been able to give to their communities religious leadership and spiritual services which they could never have done as individual churches.

Furthermore, in these cooperative Christian fellowships the churches have found a desired, and much needed, channel for a more effective outreach for their respective denominational programs. We are short-sighted if we fail to recognize that interdenominational programs, planned and executed cooperatively, provide the individual church with resources, opportunities for service, and spiritual morale building that are found in no other way. There are certain elements in every denominational program which can never be rightfully fulfilled until the constituency of one denomination joins hands and hearts with the constituencies of other denominations, and, on community, county, state, and national levels, pool their resources and facilities for attacking those larger problems, the solutions to which call for united Christian strategy and effort. Our world situation makes clear the necessity of applying this same action principle on a world level. That is particularly true in the fields of evangelism and social education and action.

These are days when the necessities of life are compelling us to think in terms of one world and one humanity; when militarists, statesmen, educators, leaders of industry and labor, and men from all walks of life are impressing us with the imperativeness of harnessing the moral forces of life to the task of peace and the preservation of civilization; and when the release of atomic energy brings into sharp focus the immediacy of these imperatives. In these days every community will do well to clear away the impedimenta that stand in the way of church cooperation and unite in true Christian fellowship to demonstrate the more excellent way of doing the Lord's work through cooperative community kingdom building under the banner of our Lord Christ.

Let's do it together!

The handmaid of religion

By Sidney W. Powell*

The religious forces of the community can capitalize on the interest in religious radio programs to educate the hearing public in the essentials of the Christian message.

THE BOOK OF PSALMS speaks of the Lord flying on the wings of the wind. Certain it is in these days that the word of God is flying on wings of the morning to the uttermost parts of the earth. How greatly modern life is influenced by the wings of the wind none of us can estimate. In our own land there are nine hundred radio stations broadcasting sixty-five thousand programs to fifty-five million receiving sets, thus reaching eighty-nine percent of the homes in America.

The Christian church never before had such an opportunity to penetrate every nook and cranny of the land with the light of the knowledge of God. Radio has responded to religion as have few other modern inventions. Station program managers soon recognized that worthy religious broadcasts attracted large and appreciative audiences, and so today radio offers itself as the handmaid of religion, ready to run its errands and deliver its messages.

Many churches have built great congregations through persistent broadcasting. They have been abundantly repaid for the time and money expended upon the programs. In fact after a certain period, broadcasting usually provides sufficient funds for its own maintenance. One pastor, whose evening congregations had fallen away almost to the vanishing point, has been able to rebuild them through a broadcast immediately preceding his evening services. His church is located in a residential section of a large city. Near the close of the broadcast he says to his radio audience, "Now if you hurry you can get down to the big happy Sunday evening service in ..... church. Start right away—you'll be in time for the 'singspiration' that precedes the service." And they come and fill his church.

Perhaps more important, radio makes it possible for the church to get its message out to people who never attend church service. Some years ago the author broadcast a daily "Happy Hour" from an eastern station. There was little thrill in broadcasting until letters and phone calls began to be received. Then there were thrills aplenty. When one opens a letter and reads, "I am deaf. I haven't heard a Christian message for years until I heard you today. It was like renewing one's youth," or, "I was alone in my hotel room—been away from home a long time—so lonesome—then your broadcast—it was like hearing from an old friend." Or again, "I have been in the hospital a long, long time. Your music and messages make long days seem short and pain endurable." But more thrilling still, such a word as this, "The guard called me a bum when he locked me in last night. Maybe he's right, but when I heard your program it brought back things I thought I had forgotten—the time when I was a kid and mother used to sing those hymns. Isn't it strange how a thing like that could make a guy sent up for life lie down and cry?"

Radio makes it possible for the minister to maintain constant contact with almost all his own people as well as hosts of outsiders. Not more than half the members attend the services in the average church, yet practically every home has a radio. A busy pastor cannot call upon the sick and the aged as frequently as both he and they may desire, yet through daily broadcasts the author visited almost every one of his "shut-ins" every day. When he went to their homes they would say with pride and appreciation, "I heard you this morning, pastor." The minister developed a new fellowship and understanding with the sick, the aged, and others prevented from attending the services of his church and Sunday school.

NBC Photo

Round tables, like the University of Chicago's, are always popular.

Radio is an invaluable aid in the ministry of consolation. During the darkest days of the second world war, the author had the privilege of conducting a weekly program just before bed-time. It seemed appropriate to call the program "Evening Benediction," for it gave him a chance to send countless people to their rest, quieted and uplifted through the Scriptures, great poems, anthems, hymns, and brief meditations. In contrast with the tawdry programs too frequently associated with religion in the public mind, the program of "Evening Benediction" was of a high order and the comfort that came to many homes through it was sufficient reward for the effort expended upon it.

Another broadcast originating in the city where the author resides brings the church school to many of the seventeen million boys and girls who do not attend its sessions and the sixty-seven million unchurched people in the United States. It comes to the homes of the people early Sunday mornings with a reading of the Sunday school lesson followed by a discussion of the lesson by a group of young people. Then there is a Bible Quiz carried

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NBC Photo

Cantor and choir on The Eternal Light program.

Religious Radio Programs

on by teams from various churches. The churches send the station questions on the lesson. Other questions are presented to the church schools during the broadcast. The best answers to these questions are read to the radio audience the following Sunday. This program enjoys community-wide cooperation. Each week two local ministers act as judges. The cost of the broadcast is shared by many Christian organizations in the city. Religious publishing houses contribute Bibles, religious books and magazine subscriptions. These are given as awards to those who participate in the programs. By calling attention to such programs, providing teams to participate in the Bible Quiz, making the discussion in the studio introductory to class discussion, sending in questions and formulating answers to the questions presented over the air, the schools of the churches can make radio a vital part of their teaching program.

Such interdenominational programs are probably the most helpful religious broadcasts for they impress upon the community the unity of the churches. One of the most effective programs on the air today is entitled, "Victorious Living." It is produced by the International Council of Religious Education. Over one hundred stations are broadcasting these five minute recorded programs. They are made available at a moderate rental to Ministers' Associations and Councils of Churches, who will arrange for them to be broadcast over their local stations. These well-prepared recordings, full of punch, movement, and human interest, are readily accepted by program managers.

If the churches will cooperate with the broadcasting stations by utilizing their facilities, providing programs and calling the attention of their people to the religous programs beng broadcast, radio may prove itself one of the church's most helpful adjuncts in preaching and teaching Christianity.

IN ADDITION to many fine programs which originate over your local radio station the following ones are on national networks. Inquire from your local station if and when they are to be heard in your community.

National Broadcasting Company

The Hymns of All Churches (Monday through Friday)
Religion in the News (Sunday)
National Radio Pulpit (Sunday) Rev. Ralph W. Sockman, officiating minister.
The Eternal Light (Sunday) A Jewish program
The Catholic Hour (Sunday)
Each day is opened and closed with a one minute prayer

Columbia Broadcasting System

The Church of the Air (Sunday)
Salt Lake City Tabernacle Choir (Sunday)
Light of the World (Monday through Friday) Bible dramatizations
Blue Jacket Choir (Sunday)

The American Broadcasting Corporation

The Message of Israel (Sunday)
National Vespers (Sunday) Rev. Harry Emerson Fosdick, officiating minister
The Hour of Faith (Sunday) presented in cooperation with the National Council of Catholic Men
Bible Messages (Saturday)
The Southernaires (Sunday)

Mutual Broadcasting System

Voice of Prophecy (Sunday) Bible narratives
Radio Bible Class (Sunday)
Pilgrim Hour (Sunday)
Lutheran Hour (Sunday)
Faith in our Time (Monday through Friday) Sermons by ministers of different denominations

Let's do it together!

Accent on community

By Harry C. Munro

MORAL AND SPIRITUAL FRONTIERS confront American Christians at the community level. Our tasks are community-wide tasks. Consider the problem of drunkenness and alcoholism in its present unprecedented proportions. We tackled it once before through community "local option." If we had followed up our legal gains by "local enforcement" we might not now be spending three dollars for liquor to every one dollar for education. Race discrimination, anti-Semitism, industrial conflict, civic corruption, juvenile delinquency exist locally at the community level. Churches or preachers here and there spasmodically sniping at these evils just advertise them. We don't even scare them, to say nothing of curbing them.

With our entrance into war, the dramatic threat of invasion brought about a significant growth in community feeling and community organization through the various "civilian defense" measures. There is an equally great need for civilian defense against some domestic enemies. Why not intensify community life just as much "to promote the general welfare" as to "provide for the common defense?" Every major task faced by any church is a task which it inevitably shares with its neighboring churches whether it recognizes them or not.

Christian education a community task

Yes, this statement applies not only to its responsibilities with respect to the social order. It is particularly true of its task in Christian education. When a church faces its educational job as a whole its obligation to match individualism with neighborliness is clear. Its "curriculum" in the full sense includes a double heritage. The denominational background and tradition through which the great common Christian heritage is mediated and flavored constitutes one part of that curriculum. Its members and their children thus enter into a noble tradition, a rich contemporary fellowship and specific means of sharing in a world-wide task. These are all important educational experiences. They are more or less common to members of that denomination wherever they live.

But these persons live in a community. That community also has distinctive characteristics and a community heritage. That community may include Christians of several other denominations. Though these several denominational groups have distinctive heritages, their community heritage is common. It is potentially richer than any one of these denominational heritages, for it has the privilege of drawing upon all of them. Christian neighborliness will avail itself of that privilege. Christian neighborliness places inter-church relationships upon a basis of contributiveness rather than of exclusiveness. The real point is, however, that these neighboring Christians with varied denominational heritages, do share a common contemporary community. As Christians they all have some common tasks and responsibilities inherent in that community.

Furthermore all the scientific evidence as to the forces which determine moral and spiritual character indicates that the community as such is a real educator. The church can teach much in an hour or two a week. It can develop certain ideals and discrimination which will greatly modify community influence. Home can do a great deal more. But "gangs," movies, public schools, advertising, taverns, and the whole moral climate of the community are also a part of the "curriculum" of influence operative upon growing life in the community. Therefore, both because the community itself offers each person a potentially rich heritage, and because the church's influence is always exerted within a community setting, Christian education is a community as well as an individual church task.

Neighbors have much in common

Christian education to be effective must be related to daily experience. Most of these daily experiences are determined not by one's denominational heritage but by his community contacts. For example: Here are four neighboring churches of denominations A, B, C, and D. In each church is a group of junior boys and girls. These juniors all go to the same public schools, the same movies, the same playgrounds. They see the same bill-boards, newspaper headlines, comic strips, and lurid magazine stands. They live in the same general type of home. In fact, about the only time when they can be distinguished as four denominational groups is on Sunday when they go to church.

If the junior teachers in these four church schools are facing the whole task of Christian character development in their respective groups, they have much in common. They have common allies and common enemies in these community forces. They have common resources in daily experience and in community activities. They have common goals and need to use common methods. In fact, the junior teachers in Church A really have more in common with those in Churches B, C, and D, than they have with junior teachers in the churches of their own denomination in other and different communities. There is more reason why they should join with their neighbors of Churches B, C, and D for at least some of their leadership training courses, for example, than why they should join in such courses with junior leaders of their own denomination from scattered communities.

Denominational lesson materials, periodicals and conferences preserve the denominational relationships and heritages. The equally important community relationships need also to be conserved and developed through inter-church fellowship, cooperation in common activities, and a community wide approach.

Community-wide evangelism

Evangelism is a community task. The great evangelistic movements of the past have been community-wide. We may not wish to restore the methods of a Billy Sunday or a Dwight L. Moody. But we desperately need an equivalent in terms which will shake the life of the whole community. Where evangelism is undertaken piecemeal some strong churches may be built up. But there is little probability that the total available resources of Christianity will have been

brought to bear upon the entire unsaved community.

The need of systematic community-wide evangelism is greatly accentuated today because of the widespread dislocation of our population due to war time activities. Gross church membership statistics do not reveal heavy losses as yet because of the inclusion in them of absentee members. But Sunday school statistics, which do not include non-resident members, do show these losses. Of the 26,000,000 people who have moved in the last five years, probably half are church members and probably a very small proportion of these now are in active church relationship. To recover these losses is a task which can be undertaken systematically only on a community wide basis. Every one of these persons is in some community awaiting the outreach of Christian fellowship.

"That other half" who have been perennially out of the fellowship of any church also live in every community. The spasmodic and unsystematic methods of local church evangelism prevalent for the last generation have made little headway in really reaching them. A community wide approach is needed. Such an approach ought not be left to spasmodic individualist movements, independent of and unrelated to the established churches of the community. Rather it should be a united effort of those churches who must carry responsibility for conserving the results and sustaining the gains made.

When such unrelated and often irresponsible movements flourish in reaching unchurched children or young people, or adults, it is evident that the established churches are making a wholly inadequate corporate approach to their evangelistic responsibility.

When the denominations agree upon some common ways of undertaking these shared tasks at the community level, each church can enter heartily into the community enterprise while at the same time carrying out its own denominational obligations. This is the significance of experimentation which is under way to develop some commonly acceptable "patterns" of community-wide educational evangelism.

For example, the best basis for a systematic community-wide evangelistic outreach is a complete religious census. There is now under way considerable census-taking by certain denominations. It proves very effective in providing their churches with prospect lists. In many cases neighboring churches of other denominations are given the cards indicating definite preference for them. Usually little is done with such facts, however, since the church receiving them has made no effort to get them and has no specific provision in its on-going program for using them. Consequently, even though such a survey may have been thorough, its results are actually used to only a limited degree. Usually such a census is fragmentary, covering only limited territory around each church taking it. In no sense does it constitute a comprehensive basis for the corporate evangelistic task of the entire city or area.

On the other hand when all the cooperative churches of a city or area join in a thorough census and then allocate the total data gathered in "responsibility lists" to all the churches the situation is quite different. The census can be thorough without overtaxing the available forces of any church. Every church will have made an investment of interest and effort and will be ready to follow through on the responsibility list allocated to it. The project is big enough to challenge the attention of the whole community. A favorable climate is developed for the specific evangelistic task of each church. These respective tasks are logically laid out by mutual agreement to avoid all seeming competition and to give every church its most favorable opportunity. A vast evangelistic movement would sweep America (and what is so much needed?) if the religious forces of every community in the land would thus face cooperatively and enthusiastically the evangelistic task at the community level.

The religious census is, of course, only the beginning of a comprehensive approach to evangelism. The Mission to Christian Teachers held last fall in thirty-five cities in twenty-seven states, with hundreds of follow-up missions, was a community wide service to church school workers at the point of their evangelistic task. That program continues as the National Christian Teaching Mission and is now basing its work largely on the religious census. Experimentation is under way on means and methods for qualifying church workers to do their most effective follow-up work on responsibility lists; and for carrying out the whole Enlistment-Enlargement-Improvement program involved in that task. The results will be plans or patterns for thorough community-wide enlistment campaigns.

In Missouri the United Christian Youth Movement has been experimenting with one-day High School Missions in small high schools. The entire high school schedule for a day is placed in the hands of a team of religious leaders who explore with the students the place and importance of religion in education and in life. Through assemblies, group conferences, and personal interviews, these high school young people are confronted with the claims of Christ and the privileges of Christian discipleship. Here is a community approach welcomed by the high school administration in many communities sufficiently homogeneous to make it acceptable.

In Dayton, Ohio, a series of eighteen consecutive Saturday night Christian youth rallies is being conducted by the churches. These are related directly to "cell groups" in each church and furnish the occasion for Christian young people to invite their companions into an interesting and appealing program of worship, challenge and dedication. Here is a community movement impressive enough to put powerful support back of the youth evangelism program of each church.

Corresponding projects will soon be under experimentation in a community-wide but church-centered approach to unchurched children and to whole families, or to specific groups such as young adults.

The Crusade is different

These experimental projects are the basis for the United Christian Teaching Crusade which is the emphasis in religious education for the quadrennium 1946-1949. It is different from the preceding emphasis such as the United Christian Education Advance. These emphases were common themes projected nationally through denominational and interdenominational agencies in the hope that they would eventuate in widespread community projects and programs. Such emphases are sound in theory and ought ultimately to provide a systematic field program.

However, there have been limitations in their success for such reasons as the following:

1. Each religious educational board is part of a larger

denominational structure to which its programs and plans must be related. Since these general denominational themes or emphases are planned without relationship to each other, boards of education have found it difficult to harmonize their national general denominational themes and the interdenominational emphases in religious education. Consequently the latter have often necessarily received secondary promotion.

2. There is wide variation from denomination to denomination in the influence exerted upon the local church by the national denominational agency. In some cases this is quite direct and immediate. In other cases it is remote and variable. Consequently the same emphasis might start out on the national level but reach local neighboring churches at different times and in varying degrees, often not at all.

3. The barriers to cooperation are in the background and experiences of the local community. They cannot be removed by national action even though cooperation can be facilitated thereby. The best way to remove these barriers to cooperation locally is a concrete proposal or plan for direct local cooperation in a community task.

4. Since "nothing is real until it is local" these national emphases have awaited local action to make them real anyway. It is more direct and realistic to begin at the community level with a specific project than at the national level with a slogan.

The basis of the Crusade is that nearly every denomination is making an emphasis on educational evangelism as a major post-war objective. Without attempting to arrange these in any common schedule or formula, the Crusade proposes to support them and make them real at the community level by this series of specific projects in community-wide educational evangelism. Later issues of the *Journal* will carry greater detail regarding these projects and information as to how they may be undertaken.

How shall we teach temperance?

By William Charles Skeath*

THE REPEAL of the Eighteenth Amendment was not the unmitigated disaster which the anti-alcohol forces imagined it might be. Temperance enthusiasts were driven from the lecture platform into the laboratory; from talking about alcohol to a careful examination of its uses and abuses. In our awakening interest in alcohol control we are no longer striking out blindly. We have taken the measure of our enemy and attack him with the definite assurance of final victory. That victory will be won in the churches and school rooms of America and not at the ballot box.

From moderate drinkers come intemperates

Many will be surprised to learn that, per capita, less alcohol is consumed in America today than in many previous periods of our history. From 1860 to 1915 the per capita consumption of absolute alcohol from distilled spirits dropped from 1.43 gallons to 0.64 gallons. In 1915 our per capita consumption of beer was 0.84 gallons of absolute alcohol, but in 1940 it had dropped to 0.54 gallons. The same decrease is noted in the per capita consumption of distilled spirits between 1915, when we consumed 0.64 gallons of absolute alcohol, and 1940 when we consumed 0.49 gallons. Dr. Jellinek says "The consumption of legalized beverages during the years after repeal has been well below that of 1915."

It is not claimed that there are fewer people drinking in America than ever before. Alas, the contrary is but too true. More Americans are using alcoholic beverages. Reliable investigators estimate that about 40,000,000 of our citizens between the ages of fifteen and sixty are users of alcoholic beverages; probably 13,000,000 of these are women. Indeed, about one third of our people are using alcoholic beverages. It is guessed that about 2,400,000 of this forty millions are more or less intemperate in their habits, or just a little more than 5 per cent of the users. When we narrow the figures down to those more or less hopeless victims of alcohol known as "alcoholic addicts" it is estimated that about 600,000 (about 1½ per cent of the total drinkers) must be classed as chronic alcoholics.

Out of this comparatively small part (about 15 per cent) of our population who are intemperate in their drinking come most of social problems which settle around drinking. Doctor Neil A. Dayton of Tufts College, after twelve years of investigation for the Rockefeller Foundation, makes the statement that "more than 20 per cent of all United States mental patients are alcoholics." Any observant physician will confirm that statement of a leading medical authority that, in order of their importance, the four most serious health problems facing America are: alcohol, tuberculosis, cancer and heart trouble. One large insurance company reports that in the years between 1931 and 1941 rejections for "heavy alcohol indulgence" have increased from 12 per cent to 34 per cent. In addition to all this, out of this small number of intemperate citizens will come 5 per cent of the suicides of America.

That the 600,000 addicts of tomorrow must be recruited out of the ranks of today's moderate drinkers is especially sobering. One physician[1] puts it bluntly "Let us not forget that of the sons and daughters of American wealth three out of every ten who accept daily drinking as a habit will become addicts. Let us face the truth that thirty per cent of the flower of our land who are not practising the teaching of temperance will in ten years be contributing to conduct delinquincies." It is the supreme task of the church school worker to interfere with the recruiting of these 600,000 and to reduce by every method the number of

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[1] Dr. Robt. S. Carroll, Medical Director, Highland Hospital at Asheville, N. C. in *What Price Alcohol*, 1941

those indulging in alcoholic beverages.

The goal — to live happily without alcohol

The best available solution for the problem thus confronting us is found in education. We should remind ourselves again of the latent power in a sound educational method. It was the use of such educational method that enabled the dictators to change the thinking of whole nations. Reaching every youngster, in every block, every week, with a definite momentous message soon gave them control of the youth of their lands. A purposefully conceived, scientifically organized, efficiently presented program of education in the art of sane and wholesome living will eradicate drinking from America.

In any such educational program we must have our purpose clearly envisioned. We usually phrase it much in this way: How can I make my son or husband, stop drinking? That question is easily answered; just lock him up. If we confine him to a cell we have effectually prevented his use of alcohol, at least for the period of his incarceration. But we can not put forty millions of our citizens in jail! Nor do we want to if we could. To ask: Can I teach my son or husband to live happily without the aid of alcohol? is to place our real objective before us. The answer to the latter form of the question, though not nearly so simple, is far more practical, for it is possible to teach a person how to live a sane and wholesome life unaided by the dangerous narcotic we call alcohol. Let us keep that purpose in mind. We are not teaching our students to vote for prohibition when the next election comes around. We are trying to develop in them the ability to live sane, happy and wholesome lives.

Teaching must be scientifically sound

Too many of our previous attempts at alcohol education have been kept entirely in the realm of the emotional. In the zeal which our emotions created we sometimes made statements which could not be substantiated by fact. Not that our emotions are not valid agents in our actions. They are, quite decidedly. And in curtailing the drinking of America they have been quite effective in the past. In 1834, when the population of America was about fifteen millions, over a million and a quarter persons were enrolled in Temperance societies. And as a result they caused some 3,000 distilleries to shut down, more than 7,000 men ceased to sell liquor, and 10,000 drunkards had been reclaimed in less than five years. That was the result of an emotional appeal!

But we are living in a scientific age. Our children are taught to question every statement made to them by the text book or the teacher. They are trained to make their own decisions in the light of their own findings. If then they are to be taught the consequences of alcohol usage they must be presented with facts, not by emotional appeals. We shall have to be scientific whether we want to or not, if we desire to be effective in our teaching. And in being scientific we shall discover that many of the things we have taught as truths about alcohol are not proven true when our children test them in high school or college laboratories. Many high school boys can tell the church teacher more about the real causes and results of alcohol habits than the teacher imagined existed. These youngsters know that the most disastrous effects of alcohol are on the brain and nerve cells. They know too that what we should be concerned about is the ethical deterioration which alcohol works on the individual.

The church can help relieve tensions that cause drinking

Therefore alcohol education must be broadly comprehensive of life. It must go beyond the mere teaching of scientific fact. It must develop the capacity to live a life that shall be abundant without the aid of narcotics. There are many reasons why men drink; and not the least is that alcohol makes them forget for the moment the frustations and hardships of daily living. Alcohol is an escape from the dirty hut called home; a relief from the deadening, sickening grind of daily toil. It gives a momentary respite from the nagging tongue of the shrewish wife; a sense of personal importance after being compelled to take orders every working moment. It brings a sense of pleasure and relief that can be found nowhere else. True, its after effects are disastrous and deadly to soul and to society, but for the moment it does lift one out of one's self into another world.

There are tensions in life, and alcohol addiction largely springs from them. To remove these tensions is as truly a function of alcohol education as pointing out the effects of strong drink. There are those who believe child labor laws are effective in reducing the numbers of excessive drinkers. They claim the abolition of child labor as a large reason for the continued decline of the per capita consumption of liquor in the last half of the nineteenth century. There are those who believe that decreasing the hours of labor—thus lessening the fatigue and strain on laborers—has been instrumental in the reduction of alcohol consumption. We may accept or reject these claims but the fact remains that any adequate program of alcohol education must take these factors into account. We must make it possible for every man and woman to live useful lives unridden by fears and not driven to find relief from life's tensions in the deceptive escape of alcohol.

Such a program will be resultful. Says Dr. Douglas Cloud of the Coatesville, Pennsylvania Methodist Church: "We try to make our program of church life so warm and helpful that our young people shall not feel the need of help from alcohol. We plan our approach from the basis of recognized demonstrable scientific fact and move out into general Christian morality. We try to make our program reach into every area of congregational life and make it indigenous to the congregational life instead of something that is tacked on. I have continually been impressed that, after years of real effort in this direction, our young people with their receptive minds, eager idealism and vibrant living are more opposed to beverage alcohol than their adults. I know of several young people from homes were liquor is regularly used who are outspoken in the cause of sobriety."[2]

An adequate program of alcohol education presents the proven facts of ethical and social deterioration caused by alcohol. It presents them on the foundation of the great moral principles. When so conceived and taught it will prove effective. It did so in the case of Joseph facing the life of Potiphar's home. It worked with Daniel in the court of Nebuchadnezzar. It is working today in the life of many a young man torn from his home and thrown into the maelstrom of this present war. Let's forget about politics and try education!

[2] Douglas I. Cloud in a personal letter to the writer.

Worship Programs

March

THEME FOR MARCH: *Talking with God*

For the Leader

The minds of children are less cluttered with "a number of things" than are our adult minds. Often it is not so difficult for them to think of God as near, though invisible, as it is for us. Perhaps during these coming days they may be helped to realize the joy and importance of "talking with" God instead of just "talking to" God. If they feel this, there may be more of listening, and more helpful spots of quietness in their lives later on. It is hoped that the children, though young, may have a deeper understanding of the Lord's Prayer, and may learn to pray it instead of merely repeating it. It is hoped that through the suggestions for these little services leaders and children may feel anew a sense of quiet listening, and may have a renewed ability to receive guidance from an all-understanding and all-loving Father. Children "pick up" that which we feel keenly and deeply. March comes just before "growing-time." May this be the beginning of a new growing-time for leaders and for children.

March 3

THEME: *Jesus Talked with God*

WORSHIP CENTER: "Christ in Gethsemane" by Hofmann

QUIET MUSIC: "Holy, Holy, Holy, Lord God of Hosts!"[1]

CALL TO WORSHIP: "We love Him because he first loved us." "Holy, Holy, Holy," sung softly by children.

LEADER: Shall we close our eyes and think quietly for just a minute about God our loving heavenly father? Let us think some very beautiful thought about him . . . Thank you, God, for hearing the thoughts we have been thinking. Amen.

OFFERING: Let us give our offering first this morning, before we have our thinking and talking time together. (Teach, "Father, Bless the Gifts We Bring Thee,"[1] then use it as the offering is brought to the worship center.)

LEADER:

JESUS TALKS WITH GOD

For several Sundays we have been thinking about what it means to be a good neighbor. We have talked about good neighbors here at home and far away. We have talked about our friend Jesus, and what a good neighbor he was to each person he knew.

Because Jesus loved God so much he was able to love all kinds of people and be a good neighbor to them. And because he loved God so much he wanted to know what God thought about things, and he wanted to tell God all about things that happened to him and were in his mind, too. He could talk with God better because he was a good neighbor. God likes good neighbors.

What is the difference between "talking to" and "talking with"? (When you "talk with" you give the other person a chance to talk too, don't you?)

Jesus often went away by himself to talk with God, where he could be very quiet, and could listen. Sometimes, many times, he talked with him as he just went along the busy road with his friends, the disciples. He didn't have to talk out loud to God. He often just talked inside. And God did that with him, too.

I'm sure Jesus talked with God when he was a little boy, your size. Most men do the kinds of things when they are grown up that they did when they were children. Jesus' mother, Mary, prayed to God and thanked him when she knew she was going to have the baby Jesus. We are sure that she taught Jesus about his Father God. We are sure that Jesus went to his church, or synagogue, regularly when he was a little boy. There he would learn to talk with God, too, as you learn here. We are sure of this, because when he was a man he went to the synagogue on the Jewish Sabbath, and in our Bible it says he was in the habit of going. That is the way *you* do. You come each Sunday to learn more about God, and our friend, Jesus, and you like to come. When you are men and women you will like to go, and to take *your* children.

Jesus talked with God about all kinds of things, and it helped him to know God so well that he was able to show people just what God was like.

Do you remember some of the times when Jesus talked with God? (When the people were hungry, and he needed to give them food; when people were sick—mention certain ones—and he needed to make them well; when he was tired, and he needed to be rested so that he could talk with people some more and be kind.) I'm sure Jesus thanked God for the beautiful outdoor things he saw, for he never missed seeing the flowers and birds and trees and sky. I am sure he talked with God about happy times with his friends. I'm sure he was quiet, and listened in his heart for whatever God wanted to tell him.

The picture on our worship center was painted by a great artist named Johann Hofmann. He painted many pictures of Christ as he thought he looked. Here Jesus is in a woodsy garden. Back a ways where you can hardly see him are his friends, the disciples. I think when he came to this big rock he just felt like kneeling down, and talking with God. God is very near him in the quiet garden. The name of the garden is Gethsemane. Jesus looks as though he is listening, doesn't he? He had something hard to do. (If they ask what, it might be suggested that he had to go among people that did not know him well and love him, and he knew it would be hard.) He needed God to help him to be brave and strong. He has a happy, listening look, doesn't he?

I know a song about telling things to God. I wonder if you would like to learn it too.

(Teach "God is Near,"[1] probably the first or first and second verses.)

QUIET TIME:

Let us sit very quietly for just a moment. Perhaps each of us in his heart could tell God something we are very happy about. Now let us listen quietly, for something he may say to us in our hearts. (After a moment of silence, let music play softly, "Father, We Will Quiet Be."[1] Finish by singing with children, "As we raise our heads," etc.

BENEDICTION: (Children rise) "May God our loving Father find us remembering him this week, and talking *with* him. Amen."

March 10

THEME: *I May Talk with God*

WORSHIP CENTER: Picture of child praying.

QUIET MUSIC: "Holy, Holy, Holy, Lord God of Hosts!"[1] (Play through once or twice, then have children sing.)

LEADER: "In the beginning God created the heavens and the earth." "We love him because he first loved us."

SONG: "God is Near" (verses learned the previous Sunday.)

CONVERSATION: "We, Too, May Pray"

The leader might suggest that it is nice to be a boy or girl in God's world, that there are many interesting and beautiful things to see and hear, and many lovely things to think about. After that the children might be asked to tell of something beautiful or lovely which they saw or heard during the week. They might mention some thoughtful thing they noticed someone doing, or something beautiful which they thought about. The leader might "wonder" aloud if they remembered to think, "God's wonderful world" and thank him in their hearts.

A Quiet Time might follow, in which each one would thank God silently or out loud for the thing mentioned.

Following this Jesus might be referred to again as coming to show people what God was like. They might be reminded that Jesus was kind, and loving, and interested in people, as God is; that he liked joy and laughter, and to have people able to do things; that he knew God so well because he thought about him and talked with him, *taking time to listen;* that he was able to love people so much and do things for them because he remembered God and talked *with* him.

There might follow a discussion of who may pray, when we may pray, if a certain posture is necessary, what things help us to pray, what happens inside of us when we pray, what difference praying makes in the things we do. It might be brought out that God's talking to us may be some lovely thought that comes into our minds after we have talked with him, or he may help us to see and understand something we would not see otherwise. His talking to us may be the thought of doing some kind thing that would never have entered our heads otherwise. But we must be ready to listen, and know that he always listens and hears us.

It might be suggested that the only way God has of carrying out his good plans is for boys and girls and men and women to work with him and help to carry them out. "People who have done and are doing great things in the world for God always remember to talk with him, and especially to listen. George Washington Carver always talked with God before he did his work with the flowers, and with the soil, and the peanut. Toyohiko Kagawa talks with God, and it helps him to love dirty, sick people who need help, and to give it to them. Your own minister talks with

Primary Department

*By Thelma E. Church**

[1] *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.

* Director of Religious Education, First Presbyterian Church, Niles, Michigan.

God, and it helps him to know how to be a helpful minister. Anyone who wants to may talk with God. Every home ought to have people in it who talk with God, and who listen. You can be one of those people."

As the quiet discussion comes to a close, repeat, and let the children learn:

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

COLERIDGE

OFFERING: "Father Bless the Gifts We Bring Thee"[1]

CLOSING SONG: "Father, We Thank Thee for the Night"[1]

BENEDICTION: "Lord of the Sunlight"[1] (words to be spoken by the leader.)

March 17

THEME: *The Pattern for Praying*

WORSHIP CENTER: Sallman's "Head of Christ" at one side, and the open Bible at the other.

CALL TO WORSHIP: (quiet music) "Holy, Holy, Holy, etc."[1] Repeat, "He prayeth best," etc. (unison with leader)

QUIET PRAYER:

"On our worship center this morning we have a lovely picture of Jesus, and we have our Bible. In a moment we will talk quietly with God. Do you think we might say 'Thank you' to God for our friend, Jesus, and for the book that tells us about him? Let us look at the picture a minute. Now let us close our eyes, and think about our friend Jesus, and God's other good gifts to us." When they have been quiet for a short time: "Maybe_____would like to say 'Thank you' out loud, as we are saying 'Thank you' in our hearts." (The leader should be sure it is someone who has done this before, or who would like to do it for the first time. She might ask one of the children just before this part of the morning's session if he or she would like to. Do the thing that will fit best in your own group. The leader should not do anything that would intimidate or embarrass the child, and make it harder the next time.)

SONG: "God Is Near"[1] (3rd and/or 4th verses)

PICTURE INTERPRETATION: Sallman's "Head of Christ"

The lovely picture of Jesus was painted by a man named Mr. Warner Sallman. He is alive today and is still painting many beautiful pictures of Jesus. Jesus looks like a man who likes to be outdoors, and who sees everything beautiful in the winter and in the summer. His face is kind, and his eyes are kind, too. You will notice that he seems to be looking at something far away. After Jesus had helped many people, and had taught his friends the disciples to help them too, he had to take a trip to Jerusalem. Some of the people there did not like him, and he knew they would not be kind. But he had talked with God, and he was sure God wanted him to go. In this picture it is as though he already sees himself at Jerusalem, and as though he is saying, "I'll go, God, if you want me to, even if it is hard. I know you will help me." This is the way the Bible says it, "And he set his face steadfastly (without giving up) to go to Jerusalem."

LEADER:

Jesus' friends, the disciples, would often see him talking with God in prayer. He always looked happy afterwards. One day they asked him to teach them to pray, too. He was glad to, and he gave them a pattern, or something to go by when they would talk to God. He did not mean for them always to say the same words, but to think the same kind of thoughts in praying that the pattern prayer made them think. That pattern prayer we call "The Lord's Prayer" (Teach those who do not know it at least part of it on this Sunday. Finish by *praying*, not "repeating" the prayer together.)

OFFERING: "Let us show our love for God and his work by giving our offering this morning." Use "Father Bless the Gifts We Bring Thee."[1]

SONG: "God is Near"[1] (Sing the whole song.)

BENEDICTION: May we not forget that God blesses us every day and loves us. Amen.

March 24

THEME: *The Lord's Prayer*

WORSHIP CENTER: Picture of Jesus with his disciples around him.

QUIET MUSIC AS CALL TO WORSHIP: "Lord of the Sunlight"[1] Play through once or twice; ask children to hum it. Leader or teacher might sing softly. Let children sing it.

LEADER:

Last Sunday we talked a little bit about the pattern prayer which Jesus taught his disciples when they asked him. What do we usually call this pattern prayer? Who is meant here by "The Lord"? (Have one of the third-grade children read Luke 11: 1-4. Have another child read it from Matthew 6: 9-13.) A comment might be made that men who have studied this tell us the last bit which we use, and which is found in Matthew's book, was probably a praise verse added by a monk who was copying the prayer. We like it, and have made it our own praise verse, as part of the Lord's prayer.

CONVERSATION: "The Lord's Prayer"

"*Our Father*": What kind of children or people might say this? (God is the father of us *all*. He does not love children of one color or one city or one country more than another. This should be enlarged upon with the children's thoughts.)

"*Which art in heaven*": If we are perfectly happy, and if we know God just as much as we can know him, so that we do exactly the things he hopes we will, we might say that that is heaven. We can only be like that if we have God for our friend, and if we think about him and talk with him. God is near us always, loving us. Heaven is wherever God is.

"*Hallowed be thy name*": What does "hallowed" mean? (Explain that we say it differently in the prayer than we do when we are just talking. In singing we often say it differently, too.) Someone may suggest the meaning "holy." If not, the leader might suggest that there is a shorter word for "hallowed," and that it is "holy." Ask if they can tell what it means. Suggest: "There is a little story about Sandra, the little girl we have talked about often. She was in her Sunday school class when they were talking about the word 'holy.' She said it made her think of the church, and the beautiful cross that was in the front of the church. Another child said the word made her think of Jesus. A little boy said it made him think of a lily he saw, a lily which was as white as white could be, without a single spot on it. When Sandra asked Gloria what she thought, Gloria said it made her think of the light in her mother's eyes when she looked at her baby brother." (Ask the children what it makes them think of. It might be helpful for the future if this were recorded afterwards, or during the conversation, by someone who is listening not too noticeably.) "It is hard to describe that word 'holy,' isn't it? But we all feel it means something very beautiful and lovely, the very most beautiful and lovely thing in all the world. That's what God and the name of God are like."

Have a child read the next part (*"Thy kingdom come, thy will be done, on earth, as it is in heaven."*) Ask for a suggestion of the meaning. "If we are really God's friends we will try to do the part he wants us to do in bringing his kingdom, that is, making life what it should be for people." Discuss things the children know about which undoubtedly are *not* God's kingdom. "It is a happy thing to be part of God's kingdom, or God's wonderful world. Next Sunday we shall talk about the rest of the pattern prayer. Let us pray it together now, very slowly, thinking about the things we have said about its meaning." (The Lord's Prayer.)

OFFERING: "God has given us our fathers and mothers, our minds to think with, and our loving thoughts. Let us thank him with our gifts this morning." (Play softly, "Lord of the Sunlight")

PRAYER: "We Bring Our Gifts, Dear Lord"[1]

LEADER: "Is there something special we might talk with God about as we close our worship service today?" Follow through with the children's suggestions. Have a moment's listening time.

QUIET MUSIC: "Lord of the Sunlight"[1]

March 31

THEME: *The Lord's Prayer*

WORSHIP CENTER: Sallman's "Head of Christ"

QUIET MUSIC: "God is with Us"[1] (This might be played several times, then ask the children what they think it says. Let them learn it if they do not know it.)

LEADER: This is a happy song, isn't it? And it is a happy thought that God our father is always near us. We do not see him, but we see the lovely things he does. Let us sing our happy praise song as we think of God, our father. ("Praise Him, Praise Him."[1])

OFFERING: "Let us give our gifts happily." (Sing, "We Bring Our Gifts, Dear Lord."[1])

LEADER: "The Lord's Prayer" (Continued)

It is a happy thought that God loves us always, even when we do things that make him disappointed and sorry. Sometimes we have to be punished, but he loves us even then. It is a happy thought that we can talk with him at any time, and that he knows about it. He is a friend who is with us, and we do not have to see him. Our mothers or fathers are often in a different part of the house than we are, but we know they are there. Jesus is the friend who shows us just how kind and caring God is.

Last Sunday and the Sunday before we talked about the prayer which Jesus taught his disciples, and which is ours, too, because we are his friends. There is a part of the prayer which says, *"Give us this day"* (Let the children finish it. Ask them to talk about its meaning.) Does it mean just bread? Or does it mean other good health-giving food, too, that will make us strong and able to play and work? Does it mean just food for us in this room? For all children and grown people? Does it matter what they look like? How can God make this possible? By having us help him? Does it mean just food to eat with our mouths? Could it mean

good things to think about with our minds, and to help us grow beautiful in spirit?"

"Forgive us our debts as we forgive our debtors": Talk with the children about this. If there are two imaginative ones who are a little older, they might dramatize this for the group in their own way, or by having a little help from a teacher beforehand. "We are not able to receive any more forgiveness from God than we are willing to give to someone who does something mean or bad to us."

"Lead us—not into temptation": When we are very small our mother or father or someone else who is with us takes us by the hand and helps us to walk. God is like that with us always. He keeps hold of our hand; he helps us to think kind thoughts and say things that are good, and do things that are helpful. As long as we remember that he is holding our hand we will not want to do wrong kinds of things so much. God leads us.

"But deliver us from evil": God does not promise us when we are children or grown people that we will not have hard things and sad things, but he does tell us that he will make us free and happy and able to grow in body and in our loving hearts in spite of *anything*, if we let him keep hold of our hand. God loves to keep hold of every child's hand.

"For thine is the kingdom and the power and the glory, forever and ever": This is the praise part of the prayer. We spoke of it last Sunday. It is God's world, and it is beautiful unless we make it ugly. God's love for us will be in the world and in our hearts always, if we let it. It is a happy thought, and makes us want to say "Thank you."

QUIET TIME:

In our quiet time perhaps you would like to think some things out loud with me as part of our talking with God: "We love him because he first loved us." (Have the children say it with you.) "He prayeth best." "The Lord is my Shepherd." "God is love."

You may sit quietly for just a minute and think of God and our friend Jesus, and listen. Now, together, as we think of the things we have said about it, let us pray "The Lord's Prayer."

QUIET MUSIC: Leader sing softly, if possible: "He Cares for Me."[1] Let children finish their worship service by singing it softly with you.

BENEDICTION: May God our father help us to keep Jesus' pattern for praying in our hearts and in the things we do. Amen.

Junior Department

*By Doris Clore Demaree**

THEME FOR MARCH: *We Praise Thee, O God*

For the Leader

Many juniors today are prone to take too much for granted. They enjoy the beauties and wonders of the outdoors but seldom praise and thank God for them. They enjoy the fellowship and love of family and friends but do not associate this enjoyment with God. Too often even the church and its work is given only a minimum of such association in the minds of the boys and girls. Too little emphasis is put upon the thought of God's love and care, so that when other things prove undependable there is nothing left to give them a sense of security.

In our worship services this month we shall try to bring the juniors to a feeling of worship and praise for the beauty and wonders of the world, for the joys found in human relationships and to a greater sense of security in God's love and care.

As you prepare yourself for leading each service go through the suggested materials carefully as given. Read through each hymn and all the Biblical materials, too. Thus you will more nearly get the "feel" of the service and be able to guide the boys and girls into a richer experience. Unless you can glory in the beauty about you you cannot help the boys and girls to reach God through this enjoyment. Unless you, too, have a sense of wonder at the things suggested you cannot successfully lead the boys and girls to God through this experience. So it is with each theme suggested. You cannot guide the boys and girls into a worship experience along any particular theme unless you have first had such an experience.

No pictures are needed for the services this month. Instead, put the emphasis upon flowers, vines, and the like, if they are available. In the northern parts of the land you may have to cut some branches of forsythia and other flowering plants and bring them inside for forcing but you will find it a worthwhile effort. The early blossoms are always more effective because of the freshness and newness of such beauty. If flowers are not available at all you will find beauty in the use of candles and the Bible. Try a new arrangement of light and see its effectiveness.

All extra materials, such as quiet music and poems, will be found in the same hymnal from which the hymns are chosen, *Hymns for Junior Worship.*

If unison reading of Bible passages is to be carried out as suggested you will want to make sure the juniors all have Bibles of the same translation. Otherwise it will be better to have individuals or smaller groups to read.

March 3

THEME: *For the Beauty of the Earth*

QUIET MUSIC: Selection No. 136, an arrangement from "Ave Maria."

CALL TO WORSHIP:

He hath made all things beautiful!
Praise ye the Lord.

HYMN OF PRAISE: "With Happy Voices Singing"

FROM THE BIBLE: Psalm 148 (Read in unison or responsively)

OFFERING SERVICE:

First Junior, Praise ye the Lord! Praise him with hymn and psalm!
Second Junior, Praise ye the Lord! Praise him with an offering!
Offertory Hymn, "All Things Come of Thee, O Lord"

FROM THE BIBLE: Song of Solomon 2:11-13ab (By a junior)

LEADER: (Adapt the following so that you will call attention to beauty that is common to your locality.)

BEAUTY ALL AROUND US

Wherever we live, whatever the season, we can look about us and find beauty somewhere. God has given us a world like that. There is beauty of color. There is the blue of the sky, of forget-me-nots and hyacinths. We find the rosy pink of the sunrise and sunset, of certain flowers and seashells. There is the yellow of sunshine, and goldfish, of dandelions and forsythia, the green of the grass, the white of snowflakes and frost and fleecy clouds.

There is beauty of form. Have you picked up tiny pebbles or shells and marvelled at their beauty? Have you examined a snowflake or the tiny flowerlets of lilac or hydrangea, or other flower made up of tiny flowerlets? Have you noticed the shape of the ever changing clouds or smoke from fireplace or campfire?

Have you seen the beauty of frosted window panes or snow piled upon fence or bush? Have you looked at an ugly brown bulb and then a few weeks later seen the fragile beauty of its blossoms?

Have you listened to the bird songs or the hum of bees? Have you heard the brook rippling over the stones, the sound of the waterfall or the scrunch of feet against the snow in winter-time?

There is beauty all about us. God has put this beauty into the world. No one else but he could have planned such a universe. Wherever we look we see the beauty or hear it. Isn't it a wonderful thought? God planned it for us to enjoy. He gave us eyes to see and ears to hear its beauty. This is God's world. He speaks to us in beauty everywhere.

HYMN: "This Is My Father's World"

PRAYER:

Our Father, we thank you for beauty,
May we always see this beauty.
May it always remind us of you
And your love for us.
Help us to make beauty, too. Amen.

March 10

THEME: *For the Wonder of Each Hour*

QUIET MUSIC: As first Sunday

CALL TO WORSHIP: Job 37:14b-18 (By a junior)

HYMN OF PRAISE: "All Things Praise Thee"

FROM THE BIBLE: Psalm 117 (Read in unison by juniors)

PRAYER: Our Father, we thank you for this day and for the wonder and beauty of it. May we use it well, remembering it is your gift to us. Amen.

OFFERING SERVICE: As for first Sunday

HYMN: "This Is My Father's World"

LEADER:

Did you ever wonder about anything? Did you ever wonder about how the clouds hang in the sky? Or how the wind blows though we can't see it? Did you ever wonder how a bird knew how to build a nest? And how robins always build one kind of a nest and blackbirds another kind? Did you ever wonder how God could make every single leaf upon the trees different from every other leaf even though there are so many? Did you ever wonder how your finger prints were unlike every other finger prints? Or how the stars hang in the sky?

In the story of Job, God speaks to him and asks him questions like that.

FROM THE BIBLE: Job 38:4-7, 12, 24-27, 31, 34.

LEADER:

Do you think you could teach a robin to build a nest? Or even build a robin's nest yourself? Do you think you could make all the leaves for even one tree and make all of them different? Do you think you

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could make just one maple leaf? Only God could have done all these things. Only God.

When Job heard the questions of God what do you suppose he said?

FROM THE BIBLE: Job 40:4

LEADER. The Psalmist must have been thinking something like this when he wrote these words.

FROM THE BIBLE: Psalm 8:3-5

STORY:

THE WORM THAT BECAME BEAUTIFUL

James and Mary were always bringing strange bugs and insects to the house for Mother and Father to see. Because of that they had learned many wonderful things about God's world. One day James found some tiny light green worms upon the carrot leaves. He had never seen anything so pretty as the golden spots upon its back. Quickly he pulled the carrot leaf and carrying it carefully so as not to lose the worm, he ran to the house.

"What is it, Mother?" he asked as he held it for her to see.

"Why not put it in a jar and find out for yourself?" she asked and James and Mary thought that would be fun. They put the leaf and worm down into a glass jar and over the top they tied a piece of cheesecloth. They didn't want the worm to crawl from the jar and eat Mother's house plants. Then they set the jar in the window where they could watch.

In the days that followed they discovered that the little green worm was a greedy fellow. He ate all the leaf from the carrot stem and many others. As he ate he puffed out bigger and bigger until he burst his skin, leaving him in a larger new skin. Several times this happened and always he was bigger than before. Then one day he seemed to have lost his hunger.

"He must be sick," called Mary. "Come, see!"

Mother looked at the worm. Sure enough, he wasn't eating. He just hung there on the carrot stem, rounder and fatter than before. As they watched, his skin burst once more. It curled up and fell to the bottom of the jar. Their worm was a worm no longer but a light green object with what looked like the beginnings of horns at the large end. On its back were the same lovely gold spots and it hung there on the stem by a tiny silk thread.

"The worm has changed into a chrysalis," said Mother. "It will sleep for two weeks."

James and Mary were interested more than ever now. Each day they looked at the chrysalis but nothing happened. There it hung by its silken thread as if it were dead. Two weeks passed and then, "Mother, something terrible has happened! The chrysalis is black instead of green. It must have died," called James.

"It is time to watch," explained Mother, quietly.

All three sat down before the jar. As they watched they saw the skin split once more. From it came—not a worm, not another chrysalis, but a beautiful butterfly! They watched as it stretched its wings, as it climbed the dried carrot stem and gently folded and unfolded its wings. Mother took the cloth from the top of the jar and the butterfly climbed out upon Mary's finger.

It lifted its wings a few times then slowly rose into the air. As it flew away James whispered, "A beautiful butterfly from a little green worm! Who would have thought of it?"

"Only God," was Mother's answer. "Only God."

PRAYER:

For the beauty of your world
We thank you, God.
For the wonders of it
We thank you.
May we ever see its beauty.
May we marvel always at its wonders.
As we see your work about us
May we feel your love and care for us.
Amen.

March 17

THEME: *For the Joy of Human Love*

QUIET MUSIC: Selection No. 147 by Schubert, arranged from "Moment Musical," Op. 94.

CALL TO WORSHIP: Psalm 117 (By a junior)

HYMN OF PRAISE: "For the Beauty of the Earth"

FROM THE BIBLE: Psalm 92:1-3, 5a (This may be read in unison but will have greater beauty if read as designated below.)

All: It is a good thing to give thanks unto Jehovah,

First Section: And to sing praises unto thy name, O Most High;

Second Section: To show forth thy loving-kindness in the morning,

All: And thy faithfulness every night.

First Section: With an instrument of ten strings, and with the psaltery;

Second Section: With a solemn sound upon the harp.

All: How great are thy works, O Jehovah!

HYMN: "Holy, Holy, Holy! Lord God Almighty"

OFFERING SERVICE: As for first Sunday.

FROM THE BIBLE: I Corinthians 13 (By an adult. Read, if possible, from a Moffatt or Goodspeed translation.)

STORY:

Tell the story "The Ford that Turned Lifesaver" from *Beyond the Blue Pacific* by Alice Gear Kelsey, or "The Gathering in the Highlands" from *We Gather Together* by Grace McGavran.

MEDITATION:

Think of your family and their love for you. Think of the way they show their love. Think of ways you can show your love for them. (Silence)

Think of other friends. How do they show their love for you? Think of ways you can show your love for them. (Silence)

Think of the boys and girls of other lands. Think of ways you can show your love for them. (Silence)

PRAYER:

Our Father, the Father of boys and girls everywhere, we thank you for your love for all. We thank you for the love that others have for us. May we show our love for them in good ways, too. Help us find ways we can show our love more and more for boys and girls of every land. Amen.

March 24

THEME: *For Thy Church*

QUIET MUSIC: "For the Beauty of the Earth"

CALL TO WORSHIP: As for last Sunday.

HYMN OF PRAISE: "Holy, Holy, Holy! Lord God Almighty"

HYMN-POEM: "For the Beauty of the Earth" (Close with following stanza.)

For thy church, that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love:
Lord of all, to thee we raise
This our hymn of grateful praise.

F. S. PIERPOINT

OFFERING SERVICE: As for first Sunday

HYMN: "Faith of Our Fathers"

LEADER: Ever since Jesus left his friends in Palestine Christians have gathered together for worship and praise.

FROM THE BIBLE: Acts 1:8-9, 12-14; Acts 2:42 (By a junior)

LEADER:

Christians gather together for prayer and fellowship and teaching today. In our own church we come together for those purposes. Can you think of other things our church does? (Let the juniors make contributions of specific things which they know their own church does. These things will vary with each church. Be sure they suggest something of the work of your church for both home and foreign missions.)

STORY: (If you can tell a true story of work which a group from your own church did, do that instead of using the story below.)

WHAT THE JUNIORS OF ONE CHURCH DID

The juniors of First Church were busy. Everyone was working. Some were rolling bandages. They had clean papers spread over the table. Their hands were clean. They rolled the bandages carefully so they would be ready for the doctors and nurses to use.

Some of the boys and girls were trimming Bible story pictures. They were careful to get the edges even and straight. Others were mounting the pictures on colored mounting paper. They tried each picture on different colored paper so they could choose the color that would make the picture look best. Then they pasted the picture on the paper ever so straight.

Still other boys and girls were mending toys until they looked like new. Some were working jig-saw puzzles to see that all the

pieces were there. Other boys and girls were making books of story papers.

What fun they were having as they worked! At last the work was finished. As they packed the last box John gave a sigh, "Gee! but it has been fun. Do you suppose the boys and girls who get these things will enjoy them as much as we have enjoyed getting them ready to send?"

"Maybe more," answered Jane.

The boxes were mailed to a mission in a far-away state. When they arrived they were distributed to the places where they would be used. One box lay on the table in a primary room. Around them were a number of children. There were Bob and Jim, two Negro boys, and Patsy and Peter, and two Mexican children. There were some Chinese boys and girls and two Italians, an Armenian and others.

"What do you suppose is in the boxes?" asked Bob.

"Hurry, let's open them," suggested Peter, and Patsy jumped up and down because she was so excited.

Miss Mary let Jim untie the string while the others pulled off the paper. As the pictures came into view their eyes grew big and round. Their voices stilled. Then Patsy reached out her hand to touch. "Are they really ours?" she whispered.

"Yes," answered Miss Mary, "they are really yours. The boys and girls of First Church sent them with their love. Shall I tell you a story about a picture?"

The boys and girls sat down on the floor around Miss Mary as she began the Bible story. Over and over she told the story for them.

"Let's say thank you to God," she said.

"And let's thank the boys and girls who sent them, too," continued Peter.

Miss Mary and the boys and girls bowed their heads. "Thank you, God," she said, "for the beautiful pictures and the Bible stories. Thank you for the boys and girls and their love for us that was so great they sent us a gift of pictures. Amen."

When the prayer was finished they found paper and pencil and wrote a thank you letter to the boys and girls of First Church.

HYMN: "Our Church Proclaims God's Love and Care"

PRAYER: (Of thanksgiving for churches and the work they do.)

March 31

THEME: *For God's Love and Care*

QUIET MUSIC: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 92:1-3, 5a (In unison or as given in service for March 17.)

HYMN OF PRAISE: "For the Beauty of the Earth"

FROM THE BIBLE: Psalm 23

HYMN: "All People That on Earth Do Dwell"

OFFERING SERVICE: As for first Sunday.

LEADER:

Every time we drive or walk through a large city we see the traffic police. We know they will guide the traffic so that we can cross safely. Sometimes there is only a traffic light but even then we know that the police are caring for us in this manner. Fathers and mothers care for us, too. When we are with them they watch over us. When we are away we know they still think of us and care for us. So it is with God. Though we cannot see him we know he loves us and cares for us always.

HYMN-POEM: "God Cares for Me" (Read by a junior who reads well.)

HYMN: "How Strong and Sweet My Father's Care" (First stanza only)

LEADER:

When we are troubled, God cares. When things go wrong, God cares. He will help us to know the right if we will let him. He will help us to be brave and unafraid. No matter what happens we will not be afraid, for God will give us strength and courage.

FROM THE BIBLE: Psalm 46:1-3

HYMN: "How Strong and Sweet My Father's Care" (First stanza only) .

LEADER:

God's love and care is about us when we do good things and when we do wrong things. When we do wrong he is sorry. When we do right he is glad. But he loves us all the time. Jesus told a story about that.

FROM THE BIBLE: Luke 15:11-24 (Read by an adult or told in his own words.)

HYMN: "How Strong and Sweet My Father's Care" (First stanza only as before.)

PRAYER: Our Father, God, we are glad to know you love us and care for us always. Keep us unafraid but ever brave and strong for the right. Amen.

Intermediate Department

*By Charlotte C. Jones**

THEME FOR MARCH: *Increasing Light* (Lent)

For the Leader

The general theme for March and April will center around Lent and Easter, with a few special Sundays which may be observed in this unit. For instance, the last Sunday in February stressed the thought of one world, which introduces our first Sunday in March when the World Day of Prayer is held. The second Sunday in March is the first to take Lent into account. The third, being the 17th, may center around the thought of light-bearers, with Saint Patrick, one of the earliest Christian missionaries, as an illustration. The thought of increasing sunlight with the coming of spring as well as the spreading of the light of the Gospel throughout the earth, may thus be carried out. The fourth Sunday is the first in official spring; why not let some group plan the service for this Sunday for the rest of the department? Then close the month with the idea of the continued growth of light from Christianity by recalling the lives of some of the most famous bearers of good tidings, since many schools have a missionary unit at this time.

WORSHIP CENTERS:

Try changing the colors of the background this month, using blue for loyalty to Jesus throughout the world, purple for Lent, gold for light-bearers, green for spring, and red for the love of Jesus. Solicit pieces of cloth or use costume resources, letting different classes have charge of the arrangement each week.

March 3

THEME: *Together* (World Day of Prayer)

PRELUDE: (Use opening hymn each Sunday)

CALL TO WORSHIP: Psalm 67:3, 4a, 6b, 7

HYMN: "Light of the World, We Hail Thee"

PRAYER: (For all nations, especially all Christians who unite in praising God on this day of World Prayer.)

SCRIPTURE: Let us hear what Jesus had to say about prayer. (Read Matthew 6:9-13.) Then Jesus goes on to explain about forgiving others, in the spirit of the Golden Rule. He says—(read v. 14, 15).

TALK:

FORGIVING

These words of Jesus are much like the story he told his friends at another time. He said there was once a man who discovered his servant owed him a great deal of money, and demanded its payment. But the servant threw himself at his master's feet and begged to be given more time in which to pay. Then the master felt sorry for the other's distress and granted his request. But the servant, upon going out and meeting a poor man who owed him a very small amount, had him cast into prison until the debt should be paid.

When the master heard of this he became very angry and, calling the servant before him, said, "How is it that after I had canceled your debt, which was great, you were not willing to overlook that of another, which was so much less? Now then, you, too, shall go to prison, until you have paid me what you owe, because you have not learned to forgive others as you were forgiven."

That principle should be kept in mind by all of us, especially those who bear the name of Christian, if we are to help build a world of peace and good will.

Today Christians all over the world are uniting in a day of prayer. Such a day has helped us in the past to feel a new sense of unity in striving to bring in God's kingdom. But this year, more than ever before, we need this unity; we need to work together, in the spirit of Jesus, in order to lighten the misery of others, especially the children and the aged who were not responsible for the chaos of war. So we should, first of all, pray for the spirit of Jesus in our own hearts that we may forgive others; then we can pray for a greater unity of purpose among all Christians, and a willingness to work together harder than ever before, to make the world as happy and beautiful a place as we feel God intended it to be.

(Pause for prayers written by pupils, on these or similar themes.)

In the story, "Green Pastures," the author imagines God looking down upon the world which he has created, and feeling sorry that he ever made it because people have become so cruel to their fellow men. In fact, he is just about to destroy it again when he hears a voice—the sound of praying by one who is ashamed of the injustice and warfare of his fellows. This voice reminds God that, after all, these are his children, even if they are guilty of such great wrong, and that if he will only be patient a little longer and still love them, perhaps they will repent and start to do better.

So God decides not to destroy them yet. Then he thinks of something very wonderful; he plans to send a messenger into the world to tell mankind that he still loves his children. But the one who is to bring this message must be very near and dear to him. So he sends his own son.

That is the way the author of this story tries to tell us how important it is that we heed the words of Jesus, that we realize anew God's love, and try harder than ever before to live as his children, and as brothers, one to another.

PRAYER: (By leader, on this theme)

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HYMN: "Gather Us in, Thou Love that Fillest All"

OFFERING: (For war victims)

RESPONSE: (Sing these words of Whittier to the tune, *Pentecost.*)

All things are thine; no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay. Amen.

BENEDICTION: Now may the Lord of life and God of love fill our hearts and minds with his spirit, which was made manifest by his son, Jesus Christ, our Master. Amen.

March 10

THEME: *Days of Preparation* (First Sunday in Lent)

CALL TO WORSHIP:

Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord, most high.

HYMN: "In Christ There is No East or West"

PRAYER: Our Father, help us to feel the kinship of Christian souls throughout the whole wide earth, binding us together, each to all and all to each, in a renewed unity of fellowship and purpose, that we may serve thee and thy children better than ever before. In the name of Jesus, the Christ, we ask it. Amen.

TALK:

PREPARING FOR EASTER

This is the first Sunday in Lent. We usually connect that word with the thought of Easter. It really means spring, the time of the year when days grow longer, when the light increases and the darkness diminishes gradually, at the beginning and close of each day.

Yet this thought of growing light is in itself a symbol of Easter,—that day which stands for so much in the calendar of the Christian year. To some of you, this year, Easter will have a special meaning, because you will be accepting for yourselves the principles which Jesus gave his followers long ago, and will be studying to become good members of his church.

It was at this time of the year, over nineteen centuries ago, that Jesus himself first decided to cast his lot in with those who were working for God. Do you remember the story? (Tell in your own words about Jesus' visit to the temple of Jerusalem at the time of the Passover, and how he decided he must be about his Father's business. Luke 2:41-49.)

This decision makes a great difference in a person's life, in the way he affects others and influences their happiness, as well as his own. It puts a new purpose into all he does, and serves as a kind of foundation for all others' tasks, large or small.

A young man was once waiting for the red light to change to green at a street corner before he crossed over, when a ragged urchin ran over to him hopefully and called out, "Shine, mister?"

The youth looked at the little lad, at his patched clothes, his peaked face with the hungry-looking eyes, and finally down at his shoes. They were very forlorn indeed; in fact, so much wear and tear had they seen that the outer surface of the leather was worn off altogether.

Then, half jokingly, the young man asked, "Why don't you polish up your own shoes?"

But to his great surprise and dismay he heard the quick reply, "'Cause they ain't got no bottoms!"

That answer was enough to shock anyone living in this land of plenty and Christian charity. But, close upon the pathos of the remark came a deeper significance that kept turning itself over in the young man's mind. The shine boy must, after all, be something of a philosopher; he had the correct sense of values. For he realized that the sole of a shoe is the part that matters most, and that it is foolish to try to make a false impression by polishing the uppers when the important thing, the bottom, is lacking.

So, too, we cannot expect to have a happy-looking, shining countenance, for example, if there is nothing to back it up, for the inner light of a person's soul is surely reflected outwardly. And that outward illumination comes from nothing so much as from a good substantial foundation of joy in the heart, produced best of all by friendship with Jesus and a resulting Christian character. You can remember this by saying to yourself, "No soul, no shine."

So think of these things, those of you who plan to study more carefully about becoming followers of Jesus' way, at this Lenten season.

PRAYER HYMN: "O Master Workman of the Race"

OFFERING: (Let us put a bottom to our Christian faith by planning for specific Christian works.)

BENEDICTION: And now may the love of God, our Father, the fellowship of Jesus, our Master, and the prompting presence of the Holy Spirit, go with us and inspire us to renewed endeavors in doing good, throughout the coming week. Amen.

March 17

THEME: *Torch Bearers*

CALL TO WORSHIP: "*Come* unto me, all ye that labor and are heavy-laden," said Jesus, "and I will give you rest." "*Go*, ye," he likewise said, "into all the earth, and preach my Gospel. And lo, I am with you always, even unto the end of the world."

HYMN: "Who Is on the Lord's Side"

PRAYER: Our Father, we give thee thanks that there are tasks awaiting our hands and feet. Strengthen our purpose to do thy will, that we may serve thee better, and stand firmly for the right at all times. Amen.

LEADER:

This is the special day of one of our earliest Christian missionaries. Perhaps you have never thought of Saint Patrick as a missionary. Perhaps you have thought of him only as somebody connected with the Roman Catholic Church, or with Saint Patrick's Day celebrations in America, or with snakes in Ireland! But listen to the story of this boy, and you will discover, it may be with surprise, that he was not Irish at all, and that if he did drive out snakes it was only incidental to his establishment of Christianity in a country darkened by Druid worship. For, along with the Christian civilization he introduced, there came among many other benefits the building of good roads, whereupon marshes and bogs receded. —and the snakes with them.

STORY:

ERIN'S FIRST EASTER (SAINT PATRICK)

There once lived in the northern part of Britain, in those very early days when the country was still wild and the people barbarous, a Roman senator of noble family, who had been sent there to rule over a colony lying far to the western coast of the island. He had one son, nearly grown to the full height of manhood, a handsome youth who was very much loved by all the people of the colony for his gentle ways and cheery disposition. The young man used to like to sit out on the cliffs overlooking the sea, and as he sat he often wondered about another island which he had heard lay just down over the horizon. Here the folk were still ruled by the Druids, so they said—those half-savage priests who worshiped the oak trees as sacred and were known to hold their feasts with many weird and cruel practices.

One day as he lay stretched out at full length on the turf, drinking in the sweet odor of the purple heather, he heard voices speaking in a strange, harsh tongue, and looking about saw half a dozen men running toward him. They were clad in the skins of animals, fastened together with leather thongs, and their hair was long and shaggy. Quickly they seized the youth and hurried him down the steep path which led from the cliff to the beach below, where they pushed him roughly into a long open boat, tied him securely, and then rowed vigorously westward. It was quite plain that the men were pirates, for their craft was well laden with the spoils picked up from many a fishing village along the shore, while in the bow were several other lads, each bound hand and foot. When they reached their own shores, the marauders lost no time in selling the captives as slaves to the nearest chieftain, and the boys were soon driven out upon the mountainside to tend great herds of swine or flocks of sheep.

Here it was that the Roman youth had the chance to learn many things he had long thought about and wished to know. He was soon able to understand the quick, sharp speech of his master, and discovered, too, about the religion of the Druids, for the chieftain himself was one of their high priests. How he longed to tell them of a better way of worshiping God, as he watched their crude religious rites celebrated with terror and bloodshed! But he was only a slave; nobody would listen to what he had to say. Or, if they did, it would be reported to the priest, who would lose no time in offering him up as the next sacrifice upon the huge stone altar, lest any others dare follow such teachings.

For six weary years the Christian slave watched over the flocks of his pagan master, but as he wandered through the forests or climbed the rocky hillsides, he lifted his heart to God in prayer that the day might come when his servitude would be ended, and he would be free to help these very people who had imprisoned him.

Then, at last, his chance did come. He escaped to the sea, and after much difficulty found his way back to Britain once more. But he could not forget the things he had seen in the land of the Druids; he seemed to hear the very children calling over to him, "Come back to Erin, and walk once more amongst us!"

Finally he decided the time had come for him to go back, in spite of the warnings of his friends that he would surely be killed as an escaped slave, as well as a Christian.

"Why should you return to that barbarous country," they asked, "to a people who have treated you so badly, where cruelty and hatred are the law of the land?"

"Merely to teach them to exchange cruelty for gentleness, and hatred for love," was the quiet reply.

In the meantime, however, he had been well preparing himself for his work at the very best schools which he could discover, and when he did go back it was with the blessing of the Christian leaders of his day, who sent him forth with the new name of Patricius, or Patrick, which meant "father of his people." He was to become the gentle father of the fierce Irish chieftains who had terrified more than one Christian teacher into silence and speedy departure.

Thus it was that Patrick landed once more on the island called Erin, and the very first

thing he did was to go straight to his old master, in order to pay the price of a slave's ransom for having run away. At once the Druids were up in arms against him, but Patrick was not to be disheartened. He kept on preaching to the people and won enough converts to make the pagan priests more determined than ever to kill him.

The great crisis came on Easter Sunday. It was high festival time for the Druids, who then worshiped the coming of spring with all their sacred rites and were filled with more than the usual amount of religious frenzy. On the eve of the feast day it was the custom of the king to command that all fires should be extinguished throughout the country, until at the beginning of the ceremonies on the following dawn a huge fire was lit in the castle itself. Imagine the amazement of the king and his priests, however, to discover that the bold Christian, with his little band of followers, had dared disobey the royal edict by kindling a blazing fire of their own, right on top of the very hill which overlooked the castle! It was a bad omen to the superstitious Druids.

"Oh, king," they said, "this fire which has been lighted in defiance of thy commands will blaze forever in this land, unless it be this very night extinguished!"

"That it shall be!" roared the king in hot anger. "Go, you who call yourselves priests of our sacred religion, stamp out this rebellious blaze, and crush at the same time the life of one who dares disobey my orders!"

Up the hill swarmed the Druids, trying by all their magic arts to frighten Patrick into giving up his stand. But he was not the one to flee.

"It is your great feast day," he called out to them, "but I have come to tell you of a far brighter day to dawn for Erin—the beginning of the reign of One who banishes darkness and brings in light, who conquers hatred with love, and who has this very day overcome death with life eternal."

And so it was by his great heroism and unwavering faith that Patrick won a supreme victory that day over the darkness and superstition which had so long held the people in bondage. For the fire which he kindled on that Easter of long ago did indeed blaze forever, and continued to grow in power until the light of Christianity had illumined every least corner of the little island.

HYMN: "Pass on the Torch, Pass on the Flame"

OFFERING: (For Easter project)

BENEDICTION: (Use second part of "St. Patrick's Breastplate," p. 343, *The New Hymnal for American Youth*, changing to "Christ be with *us*," etc.)

March 24

THEME: *Return of Spring*

(Let the pupils plan this service, using such hymns as: "The Spring Again Is Here," "This Is My Father's World," and "Light of the World, We Hail Thee." Save the third stanza of this last until after the offering, at which time may be repeated the prayer: "Father of lights, from whom cometh every good and perfect gift, accept these gifts of ours." The prayer before the final hymn and offering may be the "Litany" found on p. 362, *New Hymnal for American Youth;* while other selections from the same book may be numbers 399, 421, 422, 438, 493, 430, and 431. Perhaps somebody would like to play Mendelssohn's "Spring Song" on the violin or piano; or the story, "The Boy Who Discovered the Spring," from Alden's *Why the Chimes Rang*, may be told.)

March 31

THEME: *Light from the Gospel*

SCRIPTURE: Hearken to the words of the prophet Isaiah, how he said, (Read Isaiah 9:2; 52:7, 9.)

HYMN: "There's a Light Upon the Mountains"

PRAYER: (Based on thoughts in hymn)

TALK:

LIGHT BEARERS

Let us think again today of some of the light bearers of the world, those who have spread the joy of the good news of Jesus to far-off places. (Let different ones tell incidents from the lives of each man.)

There was Albert Schweitzer who gave up a brilliant career of music and teaching to bring light to the dark continent of Africa.

There was Kagawa who lived what he preached in the slums of Japan, and lost his eyesight in helping a blind beggar, yet gained new spiritual insight so that he could give the world beautiful truths, like those in his book, *Love, the Law of Life.*

There was Peter Parker, the young medical missionary who went out from Yale "to open China at the point of the lancet," as we read, who gave sight to the blind there and at the same time brought them the spiritual light that drove away the darkness of age-old superstitions.

There was Robert Moffat who did not shrink from encountering savage beasts and natives when it came to carrying the light of Christianity to the jungles and tangled wilds of Africa.

There was Adoniram Judson who went to Burma and who, though ill, toiled unceasingly, even while shut up in a cramped bamboo cage in the heat of that tropical climate, in order to bring to the people there the light of the Gospel, by translating the Bible into their own language.

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Month Day Year

There was David Livingstone who went to Africa, that "Dark Continent," as it was then called, because so few knew anything about it, and who brought much light there, by opening up new highways and by bringing the healing of Christian medicine for the bodies of the people there, as well as Christian ideals for the uplift of their minds and hearts.

And so it goes; a whole army of light bearers, past and present, might be brought to mind. (Mention those studied; or those supported by your church.)

HYMN: "We've a Story to Tell to the Nations"

BENEDICTION: Now may the God of light and love go with us all. Amen.

Senior and Young People's Departments

*By Ronald E. Osborn**

THEME FOR MARCH: *Thoughts of Christ* (selections from the letters of Paul as materials for devotion)

For the Leader

During this month many churches will be observing a period of evangelism, prayer, and meditation preceding Easter (April 21). The selections from the letters of Paul which are used as the basis for these programs deal with the church and the Christian life; they exalt Christ as Lord.

These programs are part of a series employing the classics of Christian devotion as guides to worship. Four sets of programs on the Old Testament have already been used: *Praise God* (Psalms), *The Wisdom of God* (Old Testament wisdom literature), *Voices for God* (the prophets), and *Men of God* (the lives of Hebrew heroes). *The Son of God*, used as the theme for February, made use of the portraits of Jesus in the Four Gospels.

March 3

THEME: *Think on These Things*

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Colossians 3:1, 2.

HYMN: "Fairest Lord Jesus"

LEADER:

Our personalities are shaped by the thoughts that we entertain. If we read about and admire heroes who are gallant and strong, we tend to develop in our own lives their admirable qualities. If we swoon and gush before Hollywood's latest glamor boy or cover girl, we may become shallow. If we spend our time gossiping about the unfavorable traits in others, we shall become little and mean. If we cultivate beautiful and inspiring thoughts, we shall grow. As a man thinketh in his heart, so is he.

The most beautiful and inspiring thoughts which men have known have sprung from their contact with Jesus. And no man's mind has ever been richer as a result of Christian faith than that of the apostle Paul. Nearly half the books in our New Testament —letters which he addressed to his fellow Christians—were written by this remarkable man. This month the theme for our worship programs, centering on selected passages from Paul's works, is *Thoughts of Christ.* The brief passage of Scripture now to be read may be considered typical.

SCRIPTURE: Philippians 4:8

LEADER: Whatsoever things are true, think on these things.

PRAYER: (May be offered by a boy who is majoring in science)

O God of Truth, who art ever leading us on to new and larger understanding of thy laws: Open our eyes that, freed from the blindness of ignorance, prejudice, and falsehood, we may see and love thee as the Creator of our world in its beauty and may discern thy will for us as children of thy Kingdom and brothers of all men everywhere; through Jesus Christ our Lord. Amen.

LEADER: Whatsoever things are honorable, think on these things.

PRAYER: (may be read by a girl who is respected and admired)

O God, from whom all holy desires, all good counsels, and all just works do proceed: Awaken in us a love of the best that thou hast revealed to us, and create in us a will in harmony with thine; that we may be worthy of the respect of our fellows and of thy commendation; through Jesus Christ our Lord. Amen.

LEADER: Whatsoever things are just, think on these things.

PRAYER: (may be read by a student preparing to be a lawyer)

Almighty God, who orderest the movement of the stars and hast established laws for the welfare and happiness of men: Grant unto us, we beseech thee, the spirit of fair play in all our dealings with others, that we may never take advantage of a brother, but may do unto all men as we would have them do unto us; in the name of our Lord Jesus Christ. Amen.

LEADER: Whatsoever things are pure, think on these things.

PRAYER: (may be read by a girl)

"Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen."

LEADER: Whatsoever things are lovely, think on these things.

PRAYER: The hymn, "God, Who Touchest Earth with Beauty," sung as a solo or duet.

LEADER: Whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

PRAYER: (may be offered by a student in music or art)

Gracious God, who hast enriched our world with so much that is good and inspiring: Enable us by thy Spirit to incorporate in our own personality the best which we find in the beauties of nature and of art, in the world of books, in contacts with our fellow men, and in our appreciation of Jesus Christ; that we may worthily pray in his name. Amen.

CLOSING HYMN: "Breathe on Me, Breath of God"

March 10

THEME: "*All One Body We*"

PRELUDE: "A Mighty Fortress Is Our God"

CALL TO WORSHIP: I Corinthians 3:11

HYMN: "The Church's One Foundation"

PRAYER: Eternal God, who hast bestowed on us the privilege of membership in thy holy household, the church: Fill us and all our Christian brethren with such love for thee and for one another that our fellowship may be helpful to mankind and pleasing to thee; in the name of our Lord Jesus Christ. Amen.

LEADER:

One of the urgent problems before the church is that of its own disunity. Too long Christians have been divided among themselves, working at cross purposes when they should be joined in a common loyalty and a common task. Now the church is giving attention to the restoration of a closer fellowship among all its members. In our own day world conferences of Christians from all nations and many communions have dramatized a spirit of unity which even world war could not break. Truly any one who would think the "thoughts of Christ" must give attention to the unity of the church.

Yet there are those who do not realize the necessity of the church's oneness. To them denominational peculiarities are more important than the great truths all Christians hold in common. To such sectarians as this the apostle Paul spoke in the letter we call First Corinthians. Here is a plea for Christian unity and an indication as to how it may be achieved.

READER: But is not denominational loyalty a good thing? Must we not be true to our own peculiar beliefs?

SCRIPTURE: I Corinthians 1:10-13

READER: But how can we be faithful to the precious heritage of our own people unless we keep ourselves distinct from other Christians?

SCRIPTURE: I Corinthians 3:5-9, 21-23

READER: But what harm do our divisions do?

SCRIPTURE: I Corinthians 11:18, 20, 23-29

READER: What is this "body of Christ"?

SCRIPTURE: I Corinthians 12:27-30

READER: If all Christians are members of the body of Christ, what principle of unity can we follow?

SCRIPTURE: I Corinthians 12:31—13:13.

PRAYER: O God who hast made us members of the body of Christ and of one another: Forgive us for every sin which has separated us from our fellow Christians and grant that we may labor together in love with every other follower of Jesus; that thy Kingdom may come on earth; in his name. Amen.

CLOSING HYMN: "I Love Thy Kingdom, Lord"

March 17

THEME: "*The Fruit of the Spirit*"

PRELUDE: "Holy Ghost, with Light Divine"

CALL TO WORSHIP: Ephesians 5:18c-20

HYMN: "O Day of Rest and Gladness"

LEADER:

The young person who thinks the "thoughts of Christ," who is directed by his Spirit, develops a Christlike personality. The various traits of his character are what Paul calls the "fruit of the Spirit." On the other hand, the youth who refuses to follow Jesus develops a different type of personality altogether. See how Paul contrasts the two.

SCRIPTURE: Galatians 5:16, 17, 22-25

READER: The fruit of the Spirit is love.

RESPONSE: "Love Divine, All Love Excelling" (one stanza)

Note: If your group uses mimeographed programs, you may indicate there what each of these responses is to be. Otherwise, merely

*Member of the faculty, Northwest Christian College, Eugene, Oregon.

let the pianist play through the opening measures of each hymn as it comes and have a few good singers prepared to lead out. All these are familiar hymns, and the group should be able to join in one stanza of each without using the hymnals. Or you may have a trio or quartet sing the responses.

READER: The fruit of the Spirit is joy.

RESPONSE: "Joyful, Joyful, We Adore Thee" (one stanza)

READER: The fruit of the Spirit is peace.

RESPONSE: "Sweet Peace the Gift of God's Love" (one stanza)

READER: The fruit of the Spirit is long-suffering.

RESPONSE: "Faith of Our Fathers" (one stanza)

READER: The fruit of the Spirit is kindness.

RESPONSE: "Help Somebody Today" or "O Brother Man, Fold to Thy Heart Thy Brother" (one stanza)

READER: The fruit of the Spirit is goodness.

RESPONSE: "Living for Jesus" (one stanza)

READER: The fruit of the Spirit is faithfulness.

RESPONSE: "I Would Be True" (one stanza)

READER: The fruit of the Spirit is meekness.

RESPONSE: "More Like the Master" (one stanza)

READER: The fruit of the Spirit is self-control.

RESPONSE: "Have Thine Own Way, Lord."

Note: If the nine readings and responses require more time than is available to your group, the following combinations may be made: "The fruit of the Spirit is love and joy," "the fruit of the Spirit is kindness and goodness," and "the fruit of the Spirit is meekness and self-control." After each of the combinations, use whichever of the hymns suggested is more familiar.

CLOSING PRAYER: Spirit of all that is good, in whose fellowship we also become good: Keep us close to thyself that we may show forth in our lives the fruits of eternity; through Jesus Christ our Lord. Amen.

March 24

THEME: *"The Whole Armor of God"*

PRELUDE: "Lead on, O King Eternal"

CALL TO WORSHIP: Romans 13:12

HYMN: "Stand up, Stand up for Jesus"

LEADER:

The young person who sets out resolutely to think the "thoughts of Christ" and to do his will need not expect easy going. The Christian life is thrilling precisely because it is difficult and conflict is involved. Paul saw that we are engaged in a spiritual battle, that like the formidable Roman soldier of ancient times we must be prepared—with the "whole armor of God."

SCRIPTURE: Ephesians 6:10-20

LEADER: Let us think carefully about the meaning of the "armor of God" for our Christian life.

Stand therefore, having girded your loins with truth.

PRAYER: Almighty and everlasting God whose truth endureth for ever: Help us to see clearly that no life or system founded on falsehood or error can abide, and strengthen us with thy truth that we may stand fast in every trial; through our Lord Jesus Christ. Amen

LEADER: Stand therefore, having put on the breastplate of righteousness.

PRAYER: O God who through all eternity hast done only that which is right: Enable us to know that we are strongest when we obey thy will for us, and keep us true to thee that we may never forsake thee, however fierce the conflict; in Jesus' name. Amen.

LEADER: Stand therefore, having shod your feet with the preparation of the gospel of peace.

PRAYER: O God of peace, who dost strengthen us with inner serenity of spirit however loud the battle may rage about us: Keep us singing the song of peace on earth, good will to men, for earth has no other hope; through Jesus Christ our Lord. Amen.

LEADER: Stand therefore, taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

PRAYER: Eternal God, who dost never forsake us even when we cannot discern the working of thy purposes: Increase our trust in thy faithfulness that, whatever the difficulties we face, we may retain our assurance of thee, and so be strong; in Jesus' name. Amen.

LEADER: And take the helmet of salvation.

PRAYER: Eternal Father, who art strong to save: Keep us ever mindful that it is not by our might or power but by thy Spirit that we shall prevail in the conflict of life and lead us on in the fearlessness of those who have been redeemed by thee from every fear and sin; through Jesus Christ our Lord. Amen.

LEADER: And take the sword of the Spirit, which is the word of God.

PRAYER: O God whose living Spirit speaks to us the word of life: Give us a clearer understanding of that word as it is recorded in the Bible and a deeper devotion to it, that we may be prepared to win every battle for thee and thy Kingdom; in the name of Jesus. Amen.

CLOSING HYMN: "Onward, Christian Soldiers"

March 31

THEME: *"At the Name of Jesus"*

PRELUDE: "Take the Name of Jesus with You"

CALL TO WORSHIP: Colossians 3:15, 16a

HYMN: "How Sweet the Name of Jesus Sounds"

PRAYER: Our Father God, who hast made known to us thy Son Jesus Christ as our truest inspiration and as the Friend who never fails: Help us ever to discern more clearly the marvel of his personality, that we may worship him aright; in his name. Amen.

LEADER:

Any person who gives his attention to "thoughts of Christ" soon finds himself going beyond a consideration of noble traits of character, the church, and the struggle of righteousness. For all Christian thinking centers on Jesus and never departs far from him.

In all the letters of Paul, as in all the thinking of the early church, the emphasis is constantly on Jesus. He is the Lord of life and the Savior. In him everything else finds its meaning. Paul is constantly breaking out in songs of praise to him. Let us rejoice as we listen to some of them.

READER I: Let us listen to one of the oldest hymns of the church, a refrain in praise of Jesus, found in the First Epistle of Paul to Timothy.

SCRIPTURE: I Timothy 3:16

MUSICAL BACKGROUND: (The pianist should begin as soon as reader I begins, continue through the Scripture and to the completion of a stanza) "Crown Him with Many Crowns"

READER II: Let us join with Paul in giving thanks to God for all that Jesus means to us.

SCRIPTURE: Colossians 1:12-20 (Begin verse 12 as follows: "We give thanks unto the Father, etc.")

MUSICAL BACKGROUND: "We Have Heard the Joyful Sound: Jesus Saves"

READER III: Let us join with Paul as he calls on all creatures in heaven and on earth to join in praise of Jesus.

SCRIPTURE: Philippians 2:5-11

MUSICAL BACKGROUND: "Come, Thou Almighty King"

CONCLUDING HYMN: "All Hail the Power of Jesus' Name"

BENEDICTION: I Timothy 1:17.

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New Books

Helping Teachers Understand Children

By the Staff of the Division on Child Development and Teacher Personnel, Washington. American Council on Education, 1945. 468 p. $3.50.

This is another volume from the Commission on Teacher Education of the American Council on Education, reporting the phase of their study that had to do primarily with helping teachers to understand children. It is an excellent book, in this reviewer's opinion one of the most significant books on education in recent years. This is not only because of the subject matter and the careful way in which it is presented, but because it reports and interprets a skillfully guided experiment in teacher education, extending over several years involving several school systems and a large number of persons.

Although the book describes in fascinating manner the behavior of many children, it is not a book about children. It is a book about teachers. The reader is warned not to let interest in the children distract attention from the development occurring in the teachers.

The report reveals that even supposedly well trained teachers, who have studied child psychology and have been keeping cumulative records, may actually have very inadequate understanding of children. The most amazing aspect of the book is the change in teachers' case records as they made progress toward understanding their children. The early records were full of generalized statements with few if any supporting facts. They were essentially records of the teachers' reactions to the children as the children either did or did not fit preconceived patterns of behavior, rather than valid descriptions and analyses of the children. As they grew in their ability to see child behavior against a background of causes; to understand the home background, the interaction of children in groups, and especially the child's difficulties in accomplishing his "developmental tasks" as important transition periods were confronted, the teachers grew remarkably in judgment, in tolerance and sympathy, and in ability to help individual children. Perhaps the most important single quality of the good teacher is the ability to make fair and accurate judgments concerning children.

The teachers were encouraged to keep careful and adequate descriptive narratives of the children selected for study. They were given guidance in observation and interpretation. Learning explanatory principles seemed to be one of the most difficult as well as one of the most essential steps for these teachers. Learning to look for and to interpret patterns of behavior was also a point at which teachers needed careful guidance. Teachers were encouraged to study intensively one child and some of the later descriptive records are masterpieces of reporting, wonderfully revealing as to principles, methods, and points of view, and of the growth of the teachers.

One innovation was that of allowing certain teachers to progress with a class so as to study children over a period of several years and to observe the developmental changes which children have to meet. Understanding why the boy who was a model of behavior in the sixth grade becomes a "problem child" in the eighth grade is a project in search for causes which tests the capacity of the teacher.

We wish there were space in this review to list the points at which those who conducted this study believe our educational systems fail most often in dealing with children. Any observant parent could say amen to most of these charges; they are a serious indictment of our schools. Likewise, we wish we might outline the needed personal equipment which seems most important in successful teaching and the needed bodies of knowledge which most pre-service training either largely neglects, or handles most inadequately. These conclusions furnish many an important lead for the guidance of church school teachers.

From many quotable passages in a well written book, we venture to include only two. "Children are not standard raw material and never can be because each child is significantly different from each other one. Of course if we classify children into groups on the basis of such facts as chronological age, mental age, and score on a reading test, it is easy to secure a 'standard' population for some educative process; but in that case we have only fooled ourselves. There is no educative process for which chronological age, mental age, and score on a reading test are the only important variables. Maturity level, adjustment problems, social status in the class, physical health, self-confidence, attitude toward the teacher, experience background, emotional stability, and family situation are equally important factors that shape the child's motivation and determine his readiness for a particular learning task. When all the variables are known, no two children can be considered to be alike. While group experiences and activities still can be used as the basis for stimulating learning, a myriad small and sometimes subtle variations in ways of dealing with different children in the group must be employed by the successful teacher on the basis of his understanding of the differences among them." (page 458)

"The staff believes that the amount of time, money, and effort now expended for education in the average American community would suffice to insure wholesome development for nearly all children if education were recognized as developmental instead of direct training and if current scientific knowledge were applied in the educative process. The necessary knowledge about child development is available. . . . Tradition, inertia, and prejudice are the only serious barriers to tremendous improvement of education." (page 459)

This is a book for careful study. It is a professional book and could be used profitably by the average church school worker only under guidance. It certainly should not be overlooked by professionally trained religious educators, or by pastors who are concerned that their churches begin to do a more thorough job with children.

The methods indicated and the implications for coaching on the job are significant for religious education. As in all the reports of the Commission, the contrasts between truly democratic procedures and an authoritative approach on the part of administrative leaders are frankly drawn. This is important at a time when authoritarian methods have strong advocates. There is disillusionment in some quarters with democratic methods because they were never really given a chance.

H. J. S.

Young People's Prayers

Religion at Work in Life. By Percy Hayward. New York, Association Press, 1945. 82 p. $1.50.

Many religious leaders have written prayers for folks in all stages of Christian growth, but few have written prayers out of a richness of personal Christian experiences and a fine sensitivity for the needs of youth as has Percy Hayward, in this little volume. The beauty of a deep devotional life and the experience of years of close relationship with young people interplay to make this a choice collection of prayers.

The author very graciously allowed me to use some of the prayers from the then unpublished manuscript at the breakfast devotions at the Eastern Regional Planning Conference at Lake Geneva last summer. They struck the chords of response in the soul of young people. They are practical, dealing with problems from the daily round of every young person.

Youth leaders will find the book a rich resource for the preparation of services of worship, but best of all young people will find it most helpful in daily devotion. The volume itself is most attractively bound, with each prayer appropriately illustrated by an excellent artist. Both the author and the publishers are to be commended for giving the youth of the nation a beautiful and inspirational volume to help build devotional life.

I.K.B.

Jesus the Man of Prayer

By John Henry Strong. Philadelphia, The Judson Press, 1945. 125 p. $1.35.

These are meditations on the recorded prayers of Jesus, combined with the author's own reflections on the devotional life. You will probably finish reading this sensitive book with a desire to explore some of the earlier devotional literature of the church.

One is reminded of the richness and variety of prayer and of the failure of most of us to go very far in our personal devotional lives. Occasional disparaging comments about theological inquiry should not prevent the book from being of service also to those who are concerned to formulate the Christian faith with cogency and winsomeness.

The chapters contain numerous illustrations drawn from a ministry characterized,

one surmises, by emphases upon personal religious living and personal evangelism.

G. E. K.

Greet the Man

By Harold Wilke. Philadelphia, St. Louis, The Christian Education Press, 1945. 218 p. $1.50.

Harold Wilke, born without arms, writes out of his own rich experience about what he calls "meaningful handicapped living." The pages of this book are devoted to a discussion of the war-wounded and is a practical guide for churches in ministering to this large group of returning veterans.

Mr. Wilke is not a war veteran but states simply, "I write because people respond to me as they do to actual veterans . . . ." His analysis of who make up the war-wounded, his treatment of the spirit and ways in which men and women should be greeted and suggestions for the churches in handling this part of its ministry are intensely illuminating and practical.

This book should be required reading for any person or persons in a church responsible for serving war personnel.

T. T. S.

Soldiers of God

By Christopher Cross in collaboration with Major General William R. Arnold. New York, E. P. Dutton and Company, Inc., 1945. 236 p. $2.75.

This story of America's clergymen in khaki was written not to glorify "foxhole religion," nor to point to several dramatic religious conversions as proof that the American sol-

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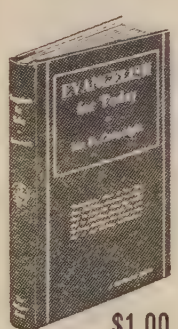

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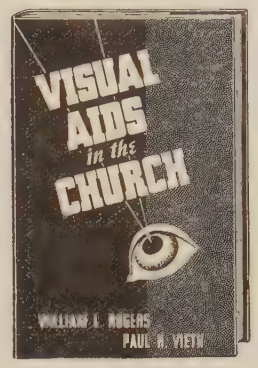

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dier had returned to a consecrated life, according to Major General William R. Arnold, former chief of U. S. Army Chaplains, who collaborated on the book with Christopher Cross. "One does not have to prove man's devotion to God and His teachings . . . . . You will recognize it by the way men speak and do unto one another." Briefly, it is the purpose of the book to record the sacrifices, the willing service, the expendable lives of the Army Chaplains of World War II. Catholic, Protestant, and Jewish Chaplains are shown laboring together, to assist each other, as well as trying to carry on the religious services of their own separate faiths. In a swift montage, we catch a glimpse of many small exciting, humorous, tragic, sublime and ordinary incidents that occurred in the lives of some 8,000 Army Chaplains in both European and Pacific theatres of war. The entire book is a collection of these incidents more or less roughly connected which will make two hours of interesting reading.

D. H.

The Negro in American Life

By John Becker. New York, Julian Messner, Inc., 1944. 60 p. $1.00.

This book is sponsored by the Council Against Intolerance in America. The preface is by Lillian Smith. The book tells a story that has been told before, that of the contributions of Negroes to American life, but this time it is done with pictures as well as print. The account includes Attucks who was the first American to die for his country in the Revolutionary War, and Drew, who saved as many lives through his work with blood plasma as any man. There are many more pictures than text so the book permits unusual uses on that account. It could be widely used in many kinds of education for brotherhood.

P. R. H.

When Life Gets Hard

By James Gordon Gilkey. New York, The Macmillan Company, 1945. 138 p. $1.50.

One of the several volumes designed to help people meet distressing problems of the war years is this recent book by James Gordon Gilkey,

Those who have gained inspiration from Dr. Gilkey's previous volumes in the area of personal guidance will welcome this new one. Although written before the close of the war, the topics treated and the illustrations used are not confined to war situations. Dr. Gilkey offers practical help and encouragement to persons facing problems basic to human life—there are always times "when life gets hard."

Some of the chapter headings indicate the author's desire to discuss the desperately real problems in daily living, "When Your Faith Falters," "When You Must Spend Your Life Doing Little Things," "When You Must Master Fatigue," and "When Death Takes Someone You Love." These and others are discussed from a definitely Christian point of view.

The book outlines ways by which those who share the Christian faith can begin their conquest of "fate and circumstances" in days of tension, hardship and sorrow. The illustrations Dr. Gilkey uses will be most helpful to ministers, workers with youth, and others engaged in personal counselling.

H. S.

New Directions in Psychology

By Samuel Lowy, M. D. New York, Emerson Books, Inc., 1945. 194 p. $3.00.

Intended for popular consumption, this is a resume of the author's thinking on a wide number of subjects, perhaps so many that the lay reader will be confused. The book is not particularly well written, and deals with so many subjects so briefly that it will probably not be read by many laymen.

However, the main thesis of the book is interesting, particularly at this period of history: Man likes to think he is fully capable of looking after himself, but the masses of men have proved themselves incapable of progress without compulsion. The author then presents the viewpoint that the state is responsible for a program of social reform. Social reform at the compulsion of the state smacks of the kind of government we have been fighting to destroy, in favor of government more responsive to the will of the people.

Although admitting that most of the progress through human history has been linked closely with the influence of religion on men's minds, the author holds that the results of ethical appeal to the spirit and conscience of man do not warrant continued dependence upon religious leadership for social reform. The state should be ready to repress aggressive and anti-social tendencies in man, and not wait until overt violation of the law makes criminals.

All will agree with Dr. Lowy that the crisis of our modern problems is the hatred and fear arising out of feelings of frustration and inferiority, but in saying that prejudice and antagonism cannot be overcome by the effort of religious institutions and related character building agencies he throws down a challenge the churches have ignored too long.

Ironically, much of history bears out the thesis that the masses of men are dumb driven cattle. Even in the United States, it must be admitted that the most socializing factor has been the efforts of a coercive public school system.

The impression should not be made that

Dr. Lowy is in any sense sympathetic with totalitarian tendencies. He believes the democratic state can have a continuous program of reform. It is true that democratic processes have often ushered in sweeping social changes to push the masses upward on the social scale. However, the periods of reform have usually been brief and the periods of reaction and regression have often been extended.

Whether the thesis of this book becomes important only time will tell. Certainly, it is a most startling viewpoint to be expressed by a psychiatrist after the recent debacle of state pressures in totalitarian nations. Church leaders should study this book and its viewpoint. Too often the church has been more successful and apparently much more interested in pushing the masses around than in helping large numbers of individuals to lose themselves in expressing the creative power of God in their personality.

I. K. B.

Calling Men for the Ministry

By Hampton Adams. St. Louis, The Bethany Press, 1945. 157 p. $1.50.

Here is a timely book which should be read by every young man in preparation for his work as a minister, or who is contemplating this professional calling. It will also be of great value to all ministers who have occasion to guide young men in their choice of the Christian ministry as a vocation. Lay women and men will find the book valuable especially in relation to the responsibility of the church in recruiting young men for the ministry.

T. T. S.

Additional Books Received

The American Jewish Year Book. Philaphia, The Jewish Publication Society of America, 1945. 760 p. $3.00. Contains calendars, special articles, review of the year in the United States and abroad, directories, lists and statistics.

Bible Characters in Cross Word Puzzles. By Lucile Pettigrew Johnson. Boston, W. A. Wilde Company, 1945. $1.00. Fifty-two puzzles based upon the lives of famous men and women of the Bible.

Chariots on the Mountains. By Myra Brooks Welch. Elgin, Illinois, Brethren Publishing House, 1945. 111 p. $1.00. A book of poems with the sane and hopeful message of its companion volume, "The Touch of the Master's Hand."

*A Christian Global Strategy. By Walter W. Van Kirk. Chicago, Willett, Clark and Company, 1945. 197 p. $2.00.

*George Hamilton Archibald, Crusader for Youth. By Ethel Archibald Johnston. Wallington, Surrey, The Religious Education Press, Ltd., 1945. 164 p.

*How You Can Help Other People. By Samuel M. Shoemaker. New York 10, E. P. Dutton and Company, 1945. 189 p. $1.75.

*In Every Corner Sing. An Outline of Church Music for the Layman. By Joseph W. Clokey. New York, Morehouse-Gorham Company, 1945. 85 p. $0.50.

Meditations for Men. By Daniel Russell. New York, Nashville, Abingdon-Cokesbury Press, 1945. 446 p. $1.00. A year's devotional readings written in straight-forward, thoughtful style. Intended especially for personal use.

Peloubet's Select Notes for 1946. By Wilbur M. Smith. Boston, W. A. Wilde Company, 1945. 433 p. $2.00. A commentary on the International Bible Lessons for Christian Teaching. Uniform Series 1946—Cycle of 1945-50.

*Our Roving Bible. By Lawrence E. Nelson. New York, Nashville, Abingdon-Cokesbury Press, 1945. 318 p. $2.75.

The Superintendent's Annual. 1946. Toronto 2B, Ontario, The United Church Publishing House, 1945. 160 p. $1.00. The second annual edition of a new manual for Sunday school superintendents sponsored by the United and Baptist Churches of Canada. Among other things it contains helpful worship materials for teachers' meetings and a superintendent's calendar of special Sundays and emphases.

*Those of the Way. By Willard L. Sperry. New York, Harper and Brothers, 1945. 146 p. $1.50.

*300 Favorite Poems. Compiled by Thomas Curtis Clark. Chicago, Willett, Clark and Company, 1945. 124 p. $1.00.

You and Your Choice of an Occupation. By John C. Crout. Columbus 8, Ohio. Community Books, Inc., 1945. 24 p. $0.25.

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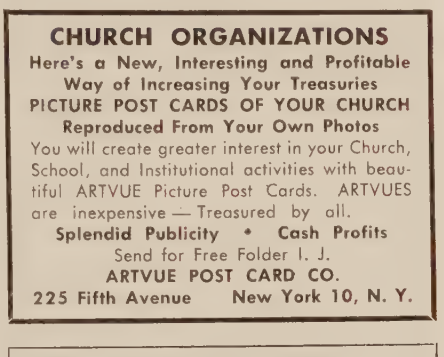
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What's Happening

New Stations Carry "Victorious Living"

CHICAGO, Ill. Twenty-six new stations have been added to the list of those airing the International Council radio program. "Victorious Living," and these are listed below. This five-minute every day program containing a dramatic story and meditation is proving to have wide popular appeal. Estimates indicate that between ten and fifteen million people listen to this program.

Hastings, Nebraska, Station KHAS, sponsored by Hastings Ministerial Association, 8:55 a.m.

Manitowoc, Wisconsin, Station WOMT, Ministerial Association of Manitowoc, 1:25 p.m.

Burlington, Iowa, Station KBUR, Burlington Ministerial Association and Burlington Council of Churches, 4:40 p.m.

Great Falls, Montana, Station KFBB, Great Falls Ministerial Association, 1:25 p.m.

Lakeland, Florida, Station WLAK, Lakeland Ministerial Association, 10:15 a.m.; Saturdays, 10:50 a.m.

Bloomington, Illinois, Station WJBC, Bloomington-Normal Church Council and Ministerial Association, 2:15 p.m.

San Diego, California, Station KFSD, San Diego County Council of Churches and San Diego Ministerial Association, 7:30 a.m.

Toledo, Ohio, Station WTOL, Toledo Council of Churches, 2:55 p.m.

Lewistown, Pennsylvania, Station WMRF, Lewistown Ministerial Association, 7:40 a.m.

Galesburg, Illinois, Station WGIL, Galesburg Council of Churches, 7:30 a.m.

Atlantic City, New Jersey, Station WFPG, Young Men's Christian Association, 7:49 a.m.

Butler, Pennsylvania, Station WISR, Ministerial Association and Butler County Council of Christian Education, 7:45 a.m.

Lynchburg, Virginia, Station WLVA, Lynchburg Ministerial Association, 7:35 a.m.

Lancaster, Pennsylvania, Station WGAL, Lancaster Ministerial Association, 8:45 a.m.

Fort Wayne, Indiana, Station WGL, Associated Churches of Fort Wayne, 7:30 a.m.

La Grange, Georgia, Station WLAG, La Grange Ministerial Association, 7:05 a.m.

Brunswick, Georgia, Station WMOG, Brunswick Ministerial Association.

St. Augustine, Florida, Station WFOY, St. Augustine Ministerial Alliance.

Harrisburg, Pennsylvania, Station WHGB, United Churches of Greater Harrisburg and Vicinity, 7:35 a.m.

Winchester, Virginia, Station WINC, Winchester Ministerial Association, 7:25 a.m.

San Antonio, Texas, Station WOAI, San Antonio Council of Churches, 6:45 a.m.

Coffeyville, Kansas, Station KGGF, Coffeyville Ministerial Alliance, 7:15 a.m.

Warren, Ohio, Station WRRN, Warren Ministerial Association, 7:30 a.m.

Evansville, Indiana, Station WEOA, Evansville Council of Churches, 2 p.m.

American Business Girls Adopt Parisian Sisters

NEW YORK, N. Y. Seven hundred and fifty Paris working girls living in the girls' residence operated in the French capital by the Salvation Army have been "adopted" by American business girls living in three similar residences in the United States. The names of all the girls living in the Paris *Palais de la Femme* have been received at Salvation Army National Headquarters, and each French girl is being personally "adopted" by an American girl. Each American business girl participating in this adoption project is assuming the responsibility of sending sweaters, underwear or other warm clothing, material for the making of blouses, gloves, in addition to soap, toothbrush, toothpaste, and one or two "luxury items" such as lipstick or silk stockings.

The American girls are residents of the Evangeline Residence and Evangeline House in New York City, and the Evangeline Residence in Cleveland. They hold jobs as secretaries, stenographers, nurses, teachers, salesgirls and as beginning actresses. The French working girls have similar jobs and also, because of the widespread poverty and distress, many girls are working as cleaning women, servants and in other menial jobs.

The Paris girls' residence of the Salvation Army was built twenty years ago, and today is the second largest of its kind in the world.

Race Relations Field Secretary Named

NEW YORK, N. Y. The Rev. James Oscar Lee has been appointed field secretary of the Race Relations Department of the Federal Council of Churches. One of his responsibilities will be sharing in the direction of the interracial clinics which the Department of Race Relations has promoted during the past year. Mr. Lee was formerly assistant secretary of the Connecticut Council of Churches.

You Tell 'em

LETTERS from new subscribers show that *Journal* readers tell their friends about it. Miss Margot Jenson of Brooklyn, New York, wrote: "Please send me a year's subscription . . . a friend of mine, Ruth Hansen, subscribes to it and has recommended it to me." Mary G. Peterson of Weymouth, Massachusetts, put it this way: "Please enter my subscription . . . I enjoyed a borrowed copy to the extent that I should now like a subscription of my own." And Elizabeth V. Shreve of Cincinnati is "always glad to recommend the *Journal* to others because I think it is an excellent and unique magazine. It has been of great help to me in the past and still is in my work as weekday church school teacher."

How about your friends? Are you telling them? The *Journal* circulation department would appreciate getting names of prospective subscribers.

Dr. B. A. Whitmore Takes New Position

NASHVILLE, Tennessee. Dr. Ben A. Whitmore, since 1926 lay publishing agent for the Methodist Publishing House, has resigned this position to become vice-president of the Third National Bank of Nashville, in charge of the Trust Department.

Dr. Whitmore's twenty years of service with the Methodist Publishing House is outstanding. According to the *Christian Advocate,* during the last five years he has realized three long-time ambitions: to produce the best Sunday school literature possible to offer Methodist children and youth; to publish a weekly all-church magazine on a national scope that would be self-supporting; and to establish a book publishing business that would be unrivaled in the religious field. He has also helped put into effect a program of advantages for employees which has won high commendation from Government sources.

Dr. Whitmore has been a member of the Board of Trustees of the International Council of Religious Education since 1928 and was its chairman from 1939-1942. His fine spirit of cooperation and his good judgment have made him a valuable member not only of the Board of Trustees but also of The Council itself, on which he has served as a representative of his denomination. He has been, in addition, an active member of the Publishers' Section. It is hoped that he will continue to serve the Council in many ways.

Service Center Converted to Youth Center

TACOMA, Wash. The United Churches Service Center, which has been maintained by the churches of this city at a cost of approximately $24,000 a year and a tremendous amount of labor contributed by the men and women of the churches, is to be converted into a Youth Center. The space now being used as dormitories for service men will not be needed for this purpose after April, and will be turned into play rooms, including an eight lane bowling alley. The Council is planning to call a special youth director who will have charge of the recreational program in the Center and help develop local church youth programs. It is the desire of the Council to help local pastors and congregations in the development of a complete and adequate youth program through the complete utilization of church, Y.M.C.A., Y.W.C.A. and community facilities. This will be done through cooperation with the City Recreational Commission and the Community Central Planning Council.

Councils in Action

PORTLAND, Me. The Maine Council of Churches announces the formation of the Central Oxford Council of Churches. It is composed of representatives of a large number of communities in Oxford County.

The recent annual meeting of the Maine Council authorized an expansion of the Council Staff and an increase of nearly fifty per cent in the 1946 budget. As soon after January 1 as possible a full-time director of religious education will be employed. Plans are also being drafted to establish a Central Maine School of Leadership Education to parallel the very effective Eastern Maine School which, in 1946, will observe its 25th anniversary at Machias, Maine.

Maine's high school young people participated in an essay contest on the theme "World Order—How Can We Make It Work?" The contest was carried on in the churches and high schools during October, with semi-finals held in Bangor, Augusta, Lewiston, and Portland. The winners of the semi-finals presented their essays over Radio Stations WLBZ, WRDO, WCOV, and WCSH on a half-hour program over each station during World Order Day weekend. Several hundred young people participated.

KIRKWOOD, Mo. About 400 young people from all parts of Missouri were in attendance at the United Christian Youth Conference held in Jefferson City, Missouri December 27-29. The theme of the conference was "Our Faith Tremendous—The World Reborn." Dr. Isaac K. Beckes and Rev. Paul Macy of the International Council staff were among the program speakers. Separate study groups and conferences were held, and there were denominational dinners. The conference was sponsored by the Christian Youth Council of Missouri, seven denominational youth fellowship groups, Christian Endeavor, the Student Christian Association, and the Hi-Y.

YOUNGSTOWN, Ohio. Mrs. Ruth Boaz, director of religious education for the Federated Churches of Youngstown and Vicinity, conducts a "Religious Hour" for children and parents of the Westlawn housing project in Youngstown. Meetings are held each Sunday morning at 9:30 in the Lexington Settlement House and provide an opportunity for group singing and religious stories. Residents are cooperating wholeheartedly. This new cooperative work was launched during Religious Education Week.

WILKESBARRE, Pa. Rev. Ross T. Paden has accepted a call to become executive secretary of the Church Federation of Wyoming Valley, in and around Wilkesbarre. Mr. Paden comes from the pastorate of the Andrew Presbyterian Church of Minneapolis, Minnesota, where he served also on the Board of the Minneapolis Church Federation.

SAINT PAUL, Minn. Mrs. W. B. Perkins has become a member of the office staff of the Minnesota Council of Religious Education. She is a sister of Mrs. John Edward Thomas whose husband is pastor of the First Methodist Church of St. Paul.

BUFFALO, N. Y. The Rev. Dale Dargitz has become Director of the Social Service Department of the Council of Churches of Buffalo and Erie County. His salary is paid by the United War and Community Fund. He is to correlate the work of the social agencies and the churches in ways that will be of mutual benefit to them and to the people of Buffalo. Mr. Dargitz is an ordained Disciple minister and comes from Pasadena, California.

TACOMA, Wash. The Tacoma Council has employed an experienced radio man who now has a fifteen minute radio program every Wednesday evening called "Church and the News." He is also arranging for two additional radio programs: "A Prayer for Today," on Saturday afternoon, and a devotional program on Sunday morning. The Council is also using billboard and newspaper advertisements to promote church attendance.

The Rev. Loyal H. Vickers has been Executive Secretary of the Tacoma Council of Churches for the past two years. In that time the budget has risen from $1,200 a year to $21,054.00 a year, plus the amount needed for carrying on the Service Center. There are ten full-time workers, plus a number of part-time employees, and in addition a weekday church school program with three full-time teachers.

CONCORD, N. H. Rev. Charles P. MacGregor, after nearly twenty-one years as General Secretary of the New Hampshire Council of Religious Education, retired on January 1st, when the organization was merged with the New Hampshire Council of Churches. Mr. MacGregor began his work with the Council by raising the money to pay off a bothersome debt of several thousand dollars, and, because of this achievement, was asked to serve as General Secretary. In addition to this work, he has until recently been pastor of a local church, and is now acting as interim pastor of the Middle Street Baptist Church, Portsmouth.

Mr. MacGregor is being succeeded by Rev. Whitney S. K. Yeaple, D.D. who for many years was pastor of the Lake Avenue Baptist Church of Rochester, New York. Dr. Yeaple will be the first executive secretary of the combined organizations, which will be called the New Hampshire Council of Churches and Religious Education.

ERIE, Pa. Dr. Worth M. Tippy has become the new Executive Secretary of the Erie Council of Churches, having started this new position on December 15. Dr. Tippy was formerly on the staff of the Federal Council of Churches, as Secretary of the Commission on Church and Social Service. Since his retirement from that position a few years ago he has served as ad-interim secretary for the Councils of Churches of Washington, D. C., Kansas City, Missouri, Mobile, Alabama, and Springfield, Massachusetts. The Erie Council considers itself unusually fortunate in securing the services of Dr. Tippy, whose unusual abilities and experience in interdenominational work have made him an outstanding leader in American Protestantism.

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These Little Juniors Went to Camp

(Continued from page 12)

utive Secretary of the Conference is general supervisor, but there is a Camp Director in direct charge of the Junior Camp."

"I'm certainly glad to know about all of this. Just one more question. Do the children who go to camp come home more 'religiously' inclined, if you know what I mean?"

"Yes, I think they do! Living out-of-doors, and learning to know and appreciate the wonders of God's world is a new experience for many of them. And their leaders challenge them to Christian living, as they guide and direct their attitudes and relationships with the other children, and as they express ideals and convictions in the everyday contacts, and especially in the quiet of the evening vesper period just before 'lights out'. I think the children come to a new appreciation of worship, too, as they help to work out the morning devotions, and take part in a class on worship, and particularly as they experience the vesper service in the out-door Chapel. That is a deeply moving experience—to sit with a group of a hundred or more juniors in the out-of-doors, at dusk, and to feel their consecration as they sing and pray together, and listen to a brief talk by someone who knows children and how to talk to children. Yes, I think that junior camp contributes a great deal to the spiritual life of the children."

Mrs. Marvin rose to go, smiling as she said, "You know, I'm glad I came in to talk today. We'll plan so that Billy and Betty can both go to camp next summer—and perhaps some of their friends will go with them."

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***Bells of St. Mary's** (RKO) Ingrid Bergman, Bing Crosby, Henry Travers. *Drama.* Father O'Malley of "Going My Way" proceeds as pastor to a parochial school, acts as moderator to nuns who run it, helps set it on its financial feet again . . . Leisurely episodes, many of them warmly humorous, others contrived and theatrical, pay tribute to humanity, faith of teaching nuns. Scheme by which wealthy owner of adjoining building is led to give property to school smacks unpleasantly of extortion. A *pleasant tribute* to good deeds and "Catholic" virtues, but by no means as spontaneous and entertaining as predecessor. **M, Y, C**

Captain Kidd (UA) Barbara Britton, Charles Laughton, Randolph Scott. *Melodrama.* Imagines the legendary pirate as seeking a title by undertaking royal mission to escort treasure ship from India, wrecking it secretly, unmasked at last by son of former victim posing as crew member . . . A pirate film with new emphasis—on personality rather than cutlasses and brawls. *A field day for familiar Laughton mannerisms.* **M, Y**

Club Havana (Producers) Margaret Lindsay, Tom Neal. *Melodrama.* An evening in a Miami night club, told in "Grand Hotel" manner, with murder, suicide, double-dealing, etc. . . . Mediocre in performance, *objectionable* in events.

Confidential Agent (War.) Lauren Bacall, Charles Boyer, Katina Paxinou. *Melodrama.* Intrigue as Spanish Loyalist (in 1937) goes to London to seek coal contract, is pursued with deadly intent by fascist agents bent on same mission. . . . Commendable social comment in melodrama that doesn't come off because of scattered direction, unmotivated situations, inept performance by leading actress. Somber, violent, *confused.* **M**

The Enchanted Forest (Producers) Harry Davenport, Brenda Joyce, Edmund Lowe. *Drama,* set in California forest, where old hermit lives with animal friends, rears boy found after train wreck . . . Portions dealing with forest life are *beautifully conceived* and photographed; story is *inept, artificial,* at times over-violent in its melodrama for children for whom film is intended. **M, Y, C**

George White's Scandals (RKO) Jack Haley, Joan Davis. *Musical* and vaudeville acts in tale about how romantic involvements almost prevent staging of a "Scandals" production . . . Backstage medley reminiscent of early "talkies." *Drawn-out,* routine material. **M, Y**

A Gun in His Hand (MGM) *Case history* in "crime does not pay" series, depicting scientific means by which rookie policeman's connection with underworld was detected . . . *Interesting reportage.* **M, Y**

Hold that Blonde (Par.) Eddie Bracken, Veronica Lake. *Farce.* Wealthy kleptomaniac gets involved with thieves as he tries to keep himself and girl member of gang from stealing diamond necklace . . . *Comic slapstick,* a rather heavy throwback to Keystone Cops and Harold Lloyd films. **M, Y**

Justice Comes to Germany (The March of Time) *Documentary* detailing steps in trial of one Franz Gessner accused of murdering captured American aviators . . . Courtroom scenes give remarkably *vivid* picture of procedure in such trials conducted by army of occupation. **M, Y**

My Name Is Julia Ross (Col.) Nina Foch, George Macready, Mae Whitty. *Melodrama.* Taking job as secretary to wealthy widow, girl becomes enmeshed in plot by employer to represent her as insane, cover up murder committed previously by son . . . Routine murder plot lifted above quality of usual "B" film by effectively *ominous* treatment. **M**

Pardon My Past (Col.) Marguerite Chapman, Harry Davenport, William Demarest, Fred MacMurray. *Comedy* built on mistaken identity, as veteran is projected into wealthy household when confused with weakling (his unknown twin) who has made a mess of his life, is being pursued by gangsters bent on recovering debt . . . Obvious situations treated with enough ingenuity to make for *passable* entertainment. **M, Y**

Pursuit to Algiers (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama.* On ship bound

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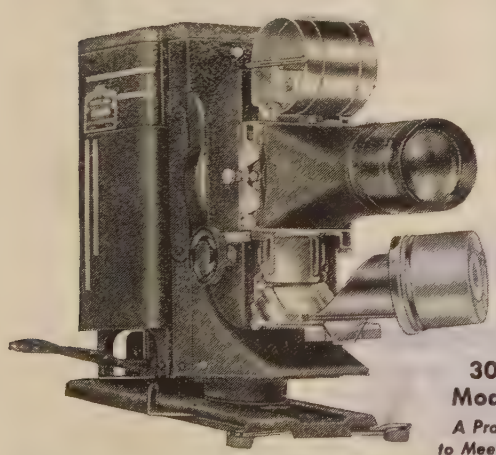

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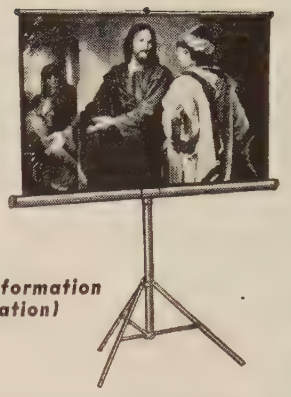

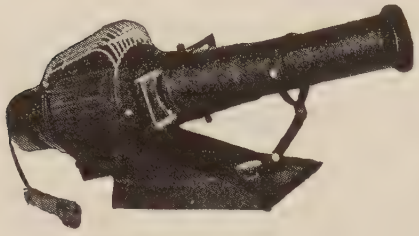

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RFA

Using the Classroom Film

Film, 16mm. Sound. Rental rate $4.00 per day plus transportation. Sale price $85.00. Discount ten per cent to educational institutions. Taxes extra. Produced by the Encyclopedia Britannica Films, Inc., 20 North Wacker Drive, Chicago 6, Illinois.

This motion picture demonstrates an approved procedure for teaching with motion pictures. A seventh grade social studies' group at the demonstration school of the University of Chicago is learning how the world is fed. The film shows how the teacher guided the group in raising questions and forming purposes which led into the use of the motion picture "The Wheat Farmer." How the teacher made preparation for using this picture, how the film was used and, especially significant for church school leaders, the wide variety of activities which grew out of the use of the film—all are depicted in the

for Algiers, Sherlock Holmes foils conspirators scheming against heir to mythical kingdom . . . *Fairly suspenseful* detective yarn. **M, Y**

Shady Lady (Univ.) Charles Coburn, Robert Paige, Ginny Simms. *Comedy.* Elderly card sharper and niece set about to outwit her employer, night club owner, in order to help young lawyer achieve success in gambling investigation . . . Gaudy night club settings and approving presentation of objectionable characters make this *questionable* subject for comedy. **M**

†**The Silver Fleet** (British film) Ralph Richardson, Googie Withers. *Melodrama* in Dutch resistance movement. A shipyard owner pretends collaboration to mask activity with underground . . . A superior British melodrama, wherein what might in less deft hands seem implausible becomes believable. *Expert suspense fare.* **M, Y**

That Night with You (Univ.) David Bruce, Susanna Foster, Franchot Tone. *Musical.* Parodies of operatic sketches and symphonies, arranged with words, are inserted in a tale of a stage struck girl who claims to be the secret daughter of a worldly-wise producer in order to gain his attention . . . An impossible story with unethical implications that tries awkwardly to be risqué. Redeemed but feebly by pleasing musical interludes. An *indifferent* offering. **M**

†**They Were Expendable** (MGM) Ward Bond, Robert Montgomery, Donna Reed, John Wayne. *Drama* relating exploits of P-T boat crews during Japanese invasion of Philippines . . . An *honest, straightforward* account, following closely book of same title, on which it is based. Devoid of heroics or "Hollywood" elaboration, this is a commendable war film. **M, Y**

Vacation from Marriage (British film) Robert Donat, Deborah Kerr. *Comedy.* Finding, through service in the navy, escape from boredom their taken-for-granted marriage has become, London couple face reunion with qualms, glimpsing necessity for new aims in living . . . Told *eloquently* through pantomime that makes dialogue unnecessary, and scored by London Symphony Orchestra, this is a restrained, discerning comment on humankind. **M, Y**

Yolanda and the Thief (MGM) Fred Astair, Lucille Bremer, Frank Morgan. *Musical* set in fabulous land where heiress falls victim to plot of charming American confidence men to take over her fortune . . . Story silly in the extreme, with unethical implications. However, delightful sequences of dancing and music make it a *pleasant, if overdone,* fantasy for adult audiences. **M, Y**

You Came Along (Par.) Robert Cummings, Don DeFore, Charles Drake, Lizbeth Scott. *Drama.* Relationships among three aviator heroes, two of whom seek to keep life casual and merry for third, doomed to early death by dread blood disease. On bond selling tour, they watch over him as he finds romance, is sobered but still casual until the end . . . Despite temptation, film does not become maudlin, is directed with light touch for spontaneous appeal. Continuous drinking objectionable. **M, Y**

List of Full Color Slides in Set—"The Easter Story"

1 Hymn-Slide: "Jesus, Thy boundless love to me"
2 "The Light of the World"
3 Calvary on Good Friday
4 Hymn-Slide: "In the Cross of Christ I Glory"
5 Easter morning at the grave
6 Women approach the grave
7 "... stone was rolled away"
8 "He is risen"
9 Mary Magdalene tells Peter and John
10 Peter and John run to the tomb
11 Peter and John view the grave linens
12 Peter and John return home
13 "They have taken away my lord"
14 "Why weepest thou?"
15 "Master"
16 "Touch Me not"
17 "All hail"
18 Disciples "... believed them not"
19 Guards report to the priests
20 Guards bribed
21 Two disciples go to Emmaus
22 Jesus joins them
23 "What things?"
24 Jesus explains prophecies
25 "Abide with Me"
26 Jesus breaks the bread
27 "Did not our heart burn?"
28 The two join the ten
29 Hymn-Slide: "Christ, the Lord is risen today!"
30 "Peace be unto you"
31 "Behold My hands and feet"
32 Jesus eats before them
33 "Receive ye the Holy Ghost"
34 Thomas doubts
35 Jesus reappears to the eleven
36 Thomas convinced
37 "All power is given unto Me"
38 Hymn-Slide: "All hail the power of Jesus' name"

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film. The continuing activities included many different types of visual aids.

The evaluating committee believes that this film has value for religious educators if used by a leader who can provide background and can point up the different items shown in the film, helping the group to think through ways in which the techniques used by the school teacher may or may not be applicable or adequate for use in religious education. The film would be especially helpful to use with teachers or in leadership training courses in which the group is experienced enough to make the transfer from the school situation to that of religious education. It was also suggested that the film might be used with church Boards of Education to help them visualize the way in which boys and girls are being taught in public school. Such an experience might help them to see the significance of providing adequate equipment and materials, including those for visual method, in the program of the church.

The method which the teacher used seems applicable to films used in the program of Christian education in so far as they are films showing life in other countries, life in the community, life and customs in biblical times, missionary and documentary films. Even so, use of such films in Christian education would give more attention to building of attitudes than is done in this film.

In view of the fact that no guide book is now available for religious educators to make use of this film it is suggested that the leader review it carefully and make a thorough study of it before using it with a group of teachers or church leaders.

New Cathedral 2 x 2 Slide Sets

No. 75, *Christ's Resurrection and First Appearances.* 16 slides, sale price $9.60.

No. 77, *Jesus Appears to the Eleven.* 7 slides, sale price $4.20.

The characters used are the same as those in other slide sets produced by Cathedral Pictures. On the whole the color photography is beautiful, though the quality seems to be uneven. The costumes are usually well chosen, but that of Mary the mother of Jesus resembles that of a nun.

Members of the evaluating committee questioned the wisdom of attempting to produce concrete visual presentations of the resurrection experiences. For this reason, the committee does not recommend the slides for use with children. The slides follow the literal Scripture passages.

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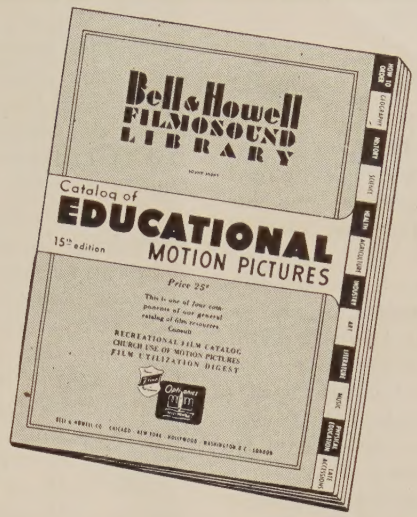

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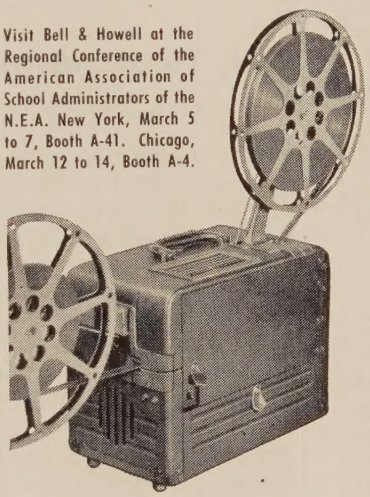

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Editorials

Futility—or a World Plan?

IT IS A TERRIFIC EXPERIENCE to face the contrast in these two books by reading them at the same time (one during play time and the other in work hours):

One book—fiction—is the magnificent story of six adventurers who set out to climb the White Tower, a mythical unscaled peak in the Alps. The other book—fact—is the record of a group of people in Springfield, Massachusetts who set out on another adventure, that of using the school system as a means of actually creating a generation of citizens of the kind that American democracy must develop, if it is not to die.

Through the first book stalks its leading character, a grand figure, an American bomber pilot forced to land in Switzerland. He does his job magnificently and returns to it by the underground when he could have been safely interned. He does everything splendidly in an external sense but has no more concept of why, of what it all means, of what even the war is about, than his plane has. "*You fight to stay alive—to die. That's all there is, there isn't any more. Period.*" What a waste of creative literary genius to build so great a man and let him become Martin the human robot who only reaches for the next toe-hold in the upright face of the *Weissturm!*

Through the second book strides the figure of a lad who died in Belgium. He is referred to in a letter quoted in the first paragraph of *The Story of the Springfield Plan.*[1] He does not appear again but as you read you cannot escape him. A friend writes to the mayor of Springfield, pays a high tribute to his fallen comrade and adds: "(He) told me that he was fighting in order that the Springfield Plan may become the World Plan! Now that he is dead some of us have been wondering about this Springfield Plan. . . What did he mean when he said it should become a World Plan?"

There is a contrast to rip a man's peace of mind.

The Army, the Navy, and civilian life have their Martins and their replicas of the Belgium soldier who carried his question about the World Plan to his grave beneath the poppies.

"O Danny Boy, how come you so?" said the old lady to her son when she found him behind the bars. O Martin, and O Lad asleep in Belgium, how come you so?

All of which means this—if one must draw the moral to adorn the tale—parent, teacher, pastor, friend, whenever you help a growing person to fix his eyes on something outside himself, something big, mark you, something that will grow with him and always out-pace him but never quite escape him, something to empower him because God is in it; when you help him to take hold of that something with handles of thought and action, to love it, to brood over it in the night watches, to pay any price to know and grasp it better, and to turn his eyes to it rather than inward to disrupt and impoverish himself, what is it that you do? You diminish the men of futility and multiply those whom even death cannot separate from the love and will of Christ, because they die asking about a World Plan.

[1] See presentation of beginnings of the Springfield Plan in the *Journal* for February 1944, page 27, and review of this book on page 36 of the January 1946 issue.

What, Total Abstinence? Yes!

ECHOING Elijah's scornful words to the priests of Baal on Mount Carmel, let us say to church leaders, "How long ye go limping between the two sides? If the drinking of alcoholic beverages be good, encourage it; if it be wrong, stamp it out!"

Too many church school teachers are tongue-tied when the question of drinking is mentioned. They are caught into half believing in the acceptability of temperate drinking by the overwhelming pressure brought on them from all sides. They read novels and find that the cleverest and most high minded characters are those who drink casually but constantly. Even in mystery fiction they find the brilliant detective drinking every few hours throughout the day with no apparent diminution of intellectual powers. They go to the movies and rarely do they see one where the convivial use of alcohol is not implicitly lauded. And of course in stage plays, which have no inhibitions, the situation is usually worse.

Suppose the teacher then decides that, curious as it may seem, all novelists and playwrights have entered into a conspiracy to advertise the advantages of liquor. Even so, he may think, this world of fantasy has little relation to real life, at least to the life of church people. Then he may be baffled again when he learns that among the members of his own church there are some, well respected, who serve wine or cocktails before dinner and beer on many occasions.

Is he then wrong in opposing drinking? Should he not admit, as others do, that many people can take an occasional drink without being a menace to society or becoming alcoholic addicts? The old fiery preaching which said in so many words that, "Take one drop of liquor between your lips and you are on your way to hell," is received by large numbers only with humor; they just don't believe it.

And yet in a real sense this preachment is true. Not one, but occasional and then frequent moderate indulgence in drinking is dangerous—not so much because it is bad for the health as because it is bad for the soul. Dr. Raines in a recent sermon before his congregation, the Hennepin Avenue Methodist Church in Minneapolis, said: "Twenty years in the ministry have given me an opportunity to see scores and scores of homes where social drinking has come in and eaten out the strength, the fiber, the beauty and the joy of that family life . . . Every individual and every family is either moving toward Christ, so that larger and larger areas of that family life are under his control, greater and greater dedication, and a sense of his nearness and joy in his fellowship; or they are moving in the other direction. I have yet to see a Methodist family begin social drinking and not begin to drift away from Christ, away from witnessing for him, away from his church. Perhaps other denominations can do it; I make no criticism of them. I don't believe Methodist can do it."

Anything that separates us from God is bad. One may go down hill in morals and spirit quietly and pleasantly, drinking moderately, gambling a little, leading an entirely secular life, as well as by more dramatic methods.

It is the duty of religious education leaders to make the program of the church so warm and enriching in fellowship both human and divine that no one will feel the need of alcoholic bolstering against the rigors of the world. According to the article by Mr. Skeath in this issue, two-thirds of the people of this country never drink. Why should they be stampeded by the persuasiveness of the one-third who do? We believe in total abstinence. Let us see to it that those we teach also thus believe.

L.W.

"Christ at Dawn"

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place and there prayed." Mark 1:35

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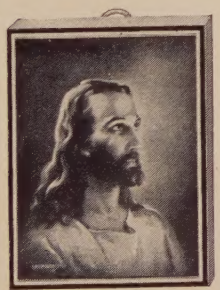

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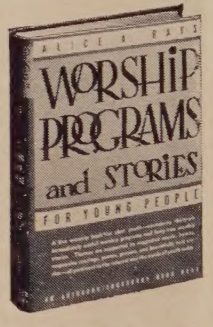

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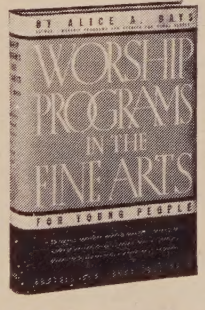

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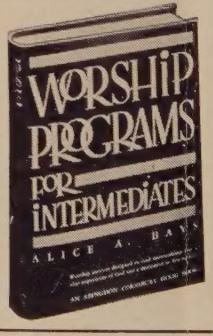

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